

Dr. Hancock Voices Concern At Times-Dispatch Venture

Journal and Guide
Finds Negro News Page Full of Harmful
Possibilities To Our Welfare
(AN OPEN LETTER TO THE RICHMOND
TIMES-DISPATCH)

FROM its first appearance, the Negro page in the Times-Dispatch has been to me and others a matter of serious concern. It is therefore only after mature consideration that I make this plea for its discontinuance. In the beginning let me say, this letter was not conceived in malice or ulterior designs nor is it written in passion and bitterness. I am motivated by only two major considerations, namely, the cause of race relations and the present and future welfare of my stricken people.

Judging from the mechanical arrangement of the Negro page, one seems justified in concluding that the Times-Dispatch's primary interests is in a business venture rather than in the cultural advance of the Negroes of this city. The most remarkable way in which Negroes have cooperated in the publication of the Negro page in no way justifies the experiment; it only shows how hungry the circumscribed Negroes are for social expression.

The ultimate effects of such newspaper departure come within the purvey of those responsible for the policies of the paper rather than upon the reading public. No blame therefore is attached to the colored people who have patronized the page.

Misleading and Dangerous Presentation of the Race

In the first place, the mechanical arrangement of the page leaves much to be desired. To flank the news on one side by reports of the stock market and on the other by news of the bond market; to report cock-tail parties and funerals side by side does not leave the good impression of fitness as we would desire. There is not sufficient room to discriminate between the flimsy flashy news and the more substantial items which should form the larger picture of Negro life in Richmond. Too invariably is Negro life portrayed as one round after another of social gayety of exaggerated pretensions.

To thus portray the Negro in these critical times is not only misleading but positively dangerous to both his present and future. In the second place the news concerning Negroes is restricted to Negro readers. This is most unfortunate, for there is a gradually widening chasm between the races that only a constructive newspaper can partly bridge. If the whites see nothing of worthy Negroes and read nothing of them, the chasm of understanding and intolerance is bound to widen. To therefore confine meritorious news of Negroes to the Negro page and to Negro readers in Negro sections of the city and to give full publication to unmeritorious news of the Negro population for white readers is to misrepresent the Negroes and to treat them unjustly. Such policy cannot subserve the ends of better race relations in our city and state and nation.

If constructive news of Negroes is offensive to white readers then

refrain from publishing it at all, until such times as those white readers can revise their attitudes along more Christian and humane lines. Whites need to know more about the ambitions and activities of worthy Negroes and how must they know if not through the white press of constructive policies? If meritorious news of Negroes is insulting to your white readers then be frank enough to tell us that we need newspapers of Negroes by Negroes and for Negroes. By so doing you will be rendering the Negro a far greater service than by your present policy.

Unfair and Deadly Competition with Negro Press

Finally, the success of your experiment means ultimately the destruction of the Negro press of the country. The Negro race needs newspapers in the very nature of things to champion their rights as citizens of the nation. In the very nature of things, too, the white press is limited in the appeals it may make for the rights of Negroes. If then there is to be an untrammelled voice to plead for the Negro it must be the Negro press. More and more the white friends of Negro advancement are urging and expected the Negro to champion his own cause in the forum of the nation.

The Negro must do this more and more through the Negro press. To destroy then the Negro press is to destroy the only untrammelled medium dedicated to the advance of the Negroes of the nation. Through sweat and blood the Negroes have built a newspaper business with an aggregate value of more than \$2,000,000 with an employment roster of more than 6,000. This represents the Negro's effort at self help. But if your experiment succeeds it lays down a precedent that other white papers will follow—are following now—that will mean the ultimate destruction of the Negro press.

There is no such thing as fair and equal competition between the white and Negro press. The economic cards are always stacked against the Negro and unless there are powerful whites who care, the Negro is economically doomed. What then may mean a slight increase in your business may mean death to a great Negro enterprise! Already your experiment is having adverse effect on the Negro press of the state and this is but the beginning.

I am neither unmindful nor ungrateful for the services that the Times-Dispatch has on many occasions rendered my people. It is my fundamental belief in the ultimate fairness of those publishing the Times-Dispatch which emboldens this my plea that the Negro page be discontinued, if disastrous consequences are not to be visited upon the Negro press and ultimately the Negro race.

(Signed) GORDON B. HANCOCK

FREE, YET SLAVES

This is a subject which we have discussed from time to time and yet it is ever new and is ever important as a subject for discussion concerning our economic existence. The objective in this discussion is to create and give life and growth to a movement which will ultimately make us a factor in the creation of business enterprises in our various communities.

We have continuously fought against circumscribed areas and shall continue to maintain that position. Yet we are not blind to the fact that they exist, and since they do exist we should strive to receive the economic advantages which result from mass contact. It doesn't appear to be quite clear to us that while we are the chief consumers we are totally divorced from any of the financial advantages obtained from this consumption.

It cannot be made too pronounced that no race of people can amount to anything who continue to buy and never sell. Such a race must be regarded by other racial identities as a child race unable to appreciate not only its responsibility in uplifting its own immediate

community but unable to conceive what its contribution should be to the nation if it is to be historically recorded as a worthy contributor to the growth of the country.

Generation after generation of our racial group will continue to represent the pauper element of every community if we do not exercise the proper thoughtfulness in making their improvement possible. The establishment of business enterprises and their successful operation are the foundation upon which we find security in the present and future for those who are to come after.

The thoughtless expenditure of what we receive for our daily and weekly labor leaves no lasting benefits for those who are to come afterwards. Yet we fill the stores on Saturday nights in our various communities—these stores of course operated by racial identities who not only do not live in the community but rarely have anything in common with the civic interest of the community except to grow wealthy at the expense of those who do reside there.

We satisfy ourselves with the fact that a few of our boys and girls are from time to time employed by business places in our community operated by other racial groups and think that we are being greatly benefited. We lose sight of the greater and more significant aspect in the transaction in that we fail to appreciate the larger advantage which would be obtained by us and our racial group if we ourselves would institute, operate and own the business places in our community.

The man who establishes a business in the community of another racial identity recognizes the fact that it is a safe investment because he is locating among indolent people unable to appreciate the power they could exert if they were able to unite on some economic purpose. While we make millions of dollars yearly just a small fraction of it remains in our control.

While every race must learn its economic, industrial and commercial lessons, we seem slow in arriving at the proper understanding of our responsibility to ourselves. We are still clinging to the shadow with utter disregard for the substance.

New Yorkers Tour Nation Recruiting Men for Abyssinia

BALTIMORE — Beginning a nation-wide tour in the interest of getting volunteers to go to Abyssinia, Samuel Daniels and Harold H. Williamson, representatives of the Ethiopian League of America, 111 West 135th Street, New York, passed through here, Sunday.

The men, in an automobile decorated with 6 x 14-foot posters, were en route to Philadelphia from Washington.

While in the capital, they visited President Franklin D. Roosevelt, Secretary of State Cordell Hull, and Dr. Malaki Bayen, nephew of Emperor Haile Selassie of Ethiopia, in an effort to secure transportation of the volunteers to Africa.

Visit Baltimore Baptists

The two visited the Baltimore Baptist Preachers' meeting at the Enon Baptist Church, Monday, but became impatient because of the long session and left without addressing the ministers.

The young men plan to make an appeal for volunteers in every city and town that they visit.

After leaving Philadelphia, the representatives of the league will visit the New England States. Their itinerary includes the Midwest, the Pacific Coast, and return to New York via the South.

OVERUSE OF 'NEGRO' ADMITTED BY TIMES

Letters of Protest Bring Concession From Editor

Willard G. Stanton, secretary of the People's Alliance of Greater New York, is in receipt of a letter from Edwin L. James, managing editor of The New York Times, in which the latter admits that the treatment in his paper of a story on a disturbance at a hearing before the Mayor's Commission was marred by the too frequent use of the word "Negro."

"I am inclined to agree with you," Mr. James wrote in answer to a letter from Mr. Stanton, "that we used the expression 'Negro' too often in referring to Mr. Bess (Robert T. Bess). This, of course, represented carelessness on the part of the reporter. I have called the matter to the attention of the city editor."

Capital "N"

DEAN H. M. SMITH of Wiley College, Texas, wrote recently to the editor of the Literary Digest to protest the use of the small initial "n" in the descriptive racial title Negro. The editors of the Literary Digest had some time ago discontinued the practice of using the small "n" except where the word was used as an adjective. In response to the protest of Dean Smith, they have decided to discard the small "n" altogether.

And why not? In spite of all the pedantic quibbling over the derivation of the word "Negro" and its original use, the fact is today that it distinguishes a racial group which composes one-tenth of the population of the United States. It is a title which whites have imposed upon us whether we like it or not. It is a term applied principally to persons of African descent who live in or are citizens of European or American countries. The original meaning of black has been lost. Many Negroes are as fair as the fairest Caucasians. But the term denotes them just as well as those of brown or black complexion. It is the title of a group conceived in the minds of whites.

Oddly enough, Northern publications have been more laggard in recognizing the term as a title than Southern. For many years such publications as The State of Columbia, South Carolina; The Banner of Nashville, Tennessee; The Telegraph of Macon, Georgia, and other Southern newspapers, have recognized the term in its true relation to Indian, Chinese, Japanese and whatnot. But only within most recent years have such progressive Northern publications as The New York Times and The Chicago Tribune become as enlightened as Southern journals in this respect.

Dean Smith performed a service which is open to all of us. There are still hundreds of publications which insult us through the practice of using the small "n" for Negro. Most textbooks follow the practice. It will be continued unless Negroes themselves demand that the capitalization of the word be such as common courtesy and decency demand.

One of the most flagrant violators is the Congressional Record. Many other public documents coming from the government printing office use the small "n." Some strong protests should be sent to members of Congress and to the various public offices in Washington whenever such use is observed by Negroes.

After all, a government should not insult its citizens.

We take this occasion to thank Dean Smith and to salute the editors of the Literary Digest.

Bostonians Protest Racial Slurs Upon Kipling Masterpiece

BOSTON, Nov. 21 (ANP).—A committee from the Parent-Teachers' Association, together with other interested citizens, presented Public School Superintendent Patrick T. Campbell last Tuesday with evidence of the use of objectionable books in the public schools of this city.

Mrs. Mary E. Moore, spokesman for the delegation, said the promised action had not been taken to remove Kipling's "Captains Courageous" and Waddy Thompson's "A History of the United States," both containing slurs against Negroes and using the epithet "nigger," from the schools. Richard Moore, committee member, said books of this kind fomented race prejudice.

A committee was afterward named to confer with the school committee in an effort to obtain speedy action.

Capital N in Negro Ordered By Digest

Probably one of the most widely read and most influential publications in the United States is the Literary Digest. It numbers its readers in the hundreds of thousands and molds public opinion from one side of this country to the other. The Digest has printed the word NEGRO with a small "n" for years.

A Negro preacher widely known throughout America for his fearless insistence on the religious and racial rights of Negroes is Doctor H. M. Smith, Dean of Bishop's School of Religion in Marshall, Texas. The following exchange of correspondence between Doctor Smith and the Editor of the Literary Digest indicates what one man can do who believes in the principles of fair play and justice:

The Editor,
The Literary Digest.

My Dear Sir:
As a reader of the "Digest" for more than 25 years I am curious to know why you refuse to capitalize the word Negro. Your references to other racial groups—Jews, Indians, and Morroccans—are all capitalized. By what consistent usage for example do you refuse to capitalize Negro and insist on capitalizing Mexican?

Many of us, readers of the "Digest" of various racial origins, feel that you are taking an unsporting and provincial attitude toward a group of Digest readers who are

both Americans and Negroes. The "New York Times" and "Time News Magazine" to mention only two of your associates in the Fourth Estate print Negro with a capital N.

I trust you will give this friendly suggestion of a constant reader the attention it deserves.

Sincerely,

H. M. SMITH.

Doctor H. M. Smith,
School of Religion,
Bishop College, Marshall, Texas.

Dear Doctor Smith:
We note with much interest that you have been a reader of the Digest for over 25 years and we trust that this pleasant association may long continue.

Our copy desk informs us that a capital N is used in the word NEGRO when it is used as a noun; a small n is used when the word Negro is used as an adjective. This same rule applies to the word

Magazine Will Use Capital For Negro

MASHALL TEX. (ANP) — In compliance with a request from Dean H. M. Smith, of Wiley College, the Literary Digest has agreed to use a capital "N" in the spelling of the word Negro. Marten Savell, managing editor of the magazine, in reply to Dean Smith's letter pointed out that the word Negro was capitalized all times when "used as a noun but not when used as an adjective, but we have instructed our copy desk to use a capital N hereafter whether this word is used as a noun or adjective."

Racial Consciousness - 1935

A Significant Awakening

THAT we are awakening all along the line to the necessity of patronizing business enterprises operated by members of the race as a means of providing jobs is evidenced by an occasional development, an example of which is a letter we received this week from an interested reader, published in our Open Forum column. 13-14-35

We quote from the letter:

"I am looking now upon the face of a beautiful white girl. It is on a calendar of 1936 advertising a colored firm in my city."

"While I realize that we, too, can and do have prejudices, I am striving to rid myself of this un-Christian practice. I know God wants all races to be brothers, and that color should have no place in an inferiority complex . . . I do know, however, that with so many pretty colored girls, our Negro enterprises would do well to select from our group pretty faces to adorn their calendars . . ."

Having been in the commercial printing business for the past 29 years we can throw some light upon the above inquiry, perhaps.

We concur in the thought of our correspondent that we have our own prejudices, and we believe, also, that we should try to integrate ourselves in the whole business structure without so much regard to race. It is appropriate, however, for reasons that are educational and inspirational, that colored business enterprises should make use of art designs peculiar to the race on their calendars and other advertising matter. For the use of their colored clientele, at least. Some firms do this at considerable extra cost.

There are some obstacles, in no sense insurmountable, that prevent the full realization of the ideal suggested by our correspondent.

(1) The calendar business has become a large manufacturing specialty with which it is difficult for the colored printer to compete. (Reason under 4.)

(2) When the colored business man goes to buy calendars a selection is made from designs submitted.

(3) When designs are under consideration by calendar makers no thought is given to artistic subjects that represent our group, because, perhaps, of the limited business field.

(4) Colored printers have lost most of their business to white printers because of two circumstances which form a vicious circle, namely: many have not been able to keep their plants modern and employ high-class craftsmen since the more formally educated executives have come into the picture to take charge of our banks, insurance companies, building and loan associations, realty companies, building contractors, manufacturers of cosmetics, etc. Incidentally, we have lost many of our business enterprises since the more highly educated (text book type) executives were hired by some corporate and private owners to take the reins. We do not place all the blame on them, however. We merely call attention to a fact and to a

serious defect in their education.

(5) Of course, there are brilliant exceptions, many of whom we should be delighted to name, especially in business enterprises in Virginia and North Carolina, but it is an incontrovertible truth that as a rule the formally educated colored business man knows only what he has read in text books of plain economics, psychology and sociology. All of this carried his mind into white channels, where it is still running, and he does not believe that a member of his race can do anything, because he has never been taught that. His instruction has been to the contrary. His instructors, for the most part, were men who knew nothing about business except what they read in books. Never had any practical touch with business. Never did any work preliminary to teaching as an executive or worker in a real business laboratory. Never used any text books that took into account the Negro as a creative social factor.

(6) It is exceedingly difficult, except in certain instances, which we shall in a later editorial reveal, for even qualified and modernly equipped colored printers to procure orders from colored institutions—business or educational.

For example, The Guide Publishing Company, Inc., last week completed an order of 50,000 lithographed insurance policies for one of the white insurance companies in the state. We have never been able to "meet competition," or "meet expectations," or other hurdles set up by the colored insurance companies, they say, on this class of policy, although we have had an opportunity to quote some of them identically as we quoted the white company that gave us the business, and still have hopes of procuring some of this class of business, from them.

THIS may be interesting also, and will throw some light upon some of our Virginia institutions now engaged in training printers. Within the past 10 years; only one of these institutions has sent a class in printing to observe the modern processes of newspaper printing as carried out in this office. We have never seen a stereotyping machine at work, nor a rotary press in operation, nor a Ludlow typecaster. Their training of printers is a joke, and their products of no value to a modern plant. Our stereotypers, rotary pressmen, and other specialized craftsmen were trained in our own plant, of necessity. Yes, they have been invited to make use of our facilities, and of our trained men.

Moreover, it is impossible for a colored printer to procure an order from some of these institutions and firms unless he takes it for less than a white printer will do the job. We know. We have been told flatly that "such-and-such a firm (white) will do this job for a certain figure. If you will do it for less you may have the job."

It probably never occurred to them that the five or 10 per cent more that they might have paid us to

do the job, in legitimate competition with the white printer, would be good investment in vocational opportunity for their graduates in printing.

The only job they can hold in any non-colored printing plant is that of porter. Still these philanthropically controlled and supposed to be intelligently managed institutions cut the ground out from under the feet of their own graduates by boycotting the only places that will give them employment. More about these later.

* * * *

BUT here and there a ray of light is reflected in the darkness. There is a general awakening to the plain truth that if educated Negroes are to have jobs in which they can apply their learning—jobs which will insure them a higher standard of living and some degree of economic security, Negroes must supply those jobs. They must supply, at least, a very large majority of them. Those who understand the technological changes operating to increase unemployment among white people, also know that the statement we have made is true.

But the awakening is taking place. A few days ago we received the following note from Prof. LUTHER P. JACKSON, of Virginia State College: "The work your company did for us on the Omega booklets was quite satisfactory. At last we are waking up to the point that as a group we must do more to support Negro business enterprises. With this thought in mind I anticipate that more and more you will have orders from us here. We are trying hard now to disseminate this principle in this vicinity."

We think the above statement, and the letter from our friend about

the calendars, are sufficient proof right now that there is a significant awakening. There will be more later on institutions and enterprises that are doing things now to create more employment by sharing patronage with business concerns employing colored people.

New York World Telegram

NOV 13 1935

NEGRO PARENTS RESENT A STORY SENT OVER RADIO

Harlem Assns. Tell Board of Education It Is "Degrading

and Demoralizing."

PLAYED BY NEGRO CAST

Author Holds College Degrees

—Tells of Mississippi Family in Harlem Flat.

The Board of Education was accused of putting on a "demoralizing and degrading" radio sketch about Harlem Negroes in a complaint by the Central Committee of Harlem Parents' Assns. today.

Mrs. Eddie Aspinall, executive secretary of the committee, and George W. Lindsay, chairman of a sub-committee, demanded that the board replace the program, called "Harlem Family," over WMCA Sunday evenings, "with one that is more educational, uplifting and inspiring."

"We cannot understand why the Board of Education should sponsor such a demoralizing and degrading sketch, which does not portray a typical Harlem family," they wrote George J. Ryan, president of the Board of Education.

Acted by Negro Cast.

Miss Roberta Newell, director of radio programs in the board's adult education project, said today the complaint was "preposterous."

The sketch, a running story of a Harlem family, is written by Miss Venzella Jones, a Negro writer, actress and educator, and acted by a Negro cast, she said. It is censored by Winfield L. Rice, acting director of civics in the school system.

"It is a fine exposition of Negro psychology," said Miss Newell. "There is no suggestion of sex or anything of that nature. The language of the uneducated Negro is used."

Miss Newell said the woman in the sketch, played by Miss Jones, begged the men folks not to play the numbers game.

Story of Mississippi Family.

The story tells of a family which came to Harlem from Mississippi and of its depression problems, featuring the father's attempts to find a job and the threat of dispossession from its flat.

Miss Newell said Miss Jones was recommended by Miss Caroline Whipple, of the State Education Department.

Miss Jones holds college degrees, taught at a Negro college in the South, was a member of the cast of "Porgy," and is a "highly talented woman," said Miss Newell. Her sketch is copyrighted.

OCT 31 1935

A COLORED PLAINT

Dr. George Edmund Haynes, Negro, executive secretary of the department of race relations in the Federal Council of Churches of Christ in America, was quoted as saying at a meeting in Kansas City this week that the Negro has "inevitably faced disillusionment in his hopes for a greater share of justice and good will through Christian brotherhood and democracy."

Doubtless—but this too is the lot of the average white man.

Any American—white, black or brown—is entitled to equality of opportunity as a citizen. The Negro has that in most parts of the United States. Negroes have grown rich in business; Negroes have gained prominence in the practice of their professions among their fellows; Negroes sit in the United States congress. What is it then that colored leaders want?

The thing which is worrying many Negroes who profess to be interested in the welfare of the colored race is "social equality." That, they should remember, is a private matter. Any citizen, white or otherwise, has the right to choose his own friends and associates. White America is split into hundreds of thousands or millions of social groups; so, for that matter, is colored America. These groups are different and perhaps there are inequalities, but it were hard to say sometimes which is high and which low. In any case there is no cause to fret about natural divisions whether these be caused by color, or by the multitude of other things which throw people together or keep them apart.

The Negro leader who feels concerned about social equality is unintentionally confessing his conviction that his race is inferior; and that should amount to a confession that he is unfit to be a leader of his people.

Wednesday up at the Hi-Y club a speaker reviewed the life and work of George Washington Carver, a Negro born down by Diamond Grove, not many miles from Carthage, and

who is a really great scientist. Also this week at the Monday forenoon meeting of the Ministerial Alliance, there was a talk lauding one Father Divine, a Negro preacher and leader of New York City. These are local reminders this week that colored men in America gain both success and white recognition. There are Negro professional men, there are Negro writers, there are Negro dramatists. And also, if one wishes to wander in the realm of the physical, it may be mentioned that there are Negro boxers who win both ring battles and white acclaim.

What the colored race needs most is faith in itself, and leaders not ashamed of their color.

Racial Consciousness-1935

Greensboro, N. C., News

Novemebr 12, 1935

NEGRO ACHIEVEMENT IS SHOWN AT A. AND T.

Edgar Van Blake Delivers Address On Economic Contributions Of Members of Race.

A negro achievement program was given by the local chapter of the Omega Psi Phi fraternity Monday at the regular chapel exercises in the Dudley Memorial auditorium at A. and T. college, with George Brent presiding.

Paul Wise led the devotionals, followed by a paper by William Gordon, who set forth the program of the organization in its efforts to inform the public of the economic, literary and political achievements of the negro.

Edgar Van Blake gave an address on the economic contributions of the negro. He spoke of the merger of three negro insurance companies recently to form the Supreme Life Insurance company of Chicago and of the North Carolina Mutual Life Insurance company of Durham. He then spoke of Archie A. Alexander, engineer, a graduate of the University of Iowa, who planned the heat power and water plant for his alma mater and who meets successfully the competition of other builders, employing both white and negro laborers.

The program closed with a tenor solo by Leon Page, accompanied by Jethro Monroe, playing the guitar and Jasper Bridges playing the piano. The number received an encore.

Greensboro, N. C., News

November 14, 1935

PROF. TRENT TALKS ON NEGRO ACHIEVEMENT

Bennett College Man Is Speaker On Program Given At A. and T. College Wednesday.

Prof. William J. Trent, Jr., of Bennett college, was the speaker on the Negro Achievement week program Wednesday at Dudley Memorial auditorium, A. and T. college. The observance is being sponsored by the Omega Psi Phi fraternity, with Paul Wise, chairman of the program committee, presiding.

William Alexander led the spiritual service and a quartet, composed of Leon Page, Hamlet Goore, E. A. McCoy and Charles L. Boze, accompanied by Jethro Monroe on the guitar, furnished music.

Professor Trent emphasized the fact that "if an organization cannot do something of a constructive nature, it does not justify its existence." He complimented the young members of the fraternity and other

Greek letter organizations upon their efforts to bring inspirational material before the public.

He spoke of the fact that 76 percent of the negroes in this country are concentrated in two fields, agriculture and domestic service. "We are forced in these fields because of economic circumstances and the only way out is through co-operative organization," he said. Dr. Walter J. Hughes, Jr., will give the final Negro Achievement week address Friday at noon.

NEGRO ACHIEVEMENT

Every year the week including Nov. 17th is observed by the Omega Psi Phi Fraternity as Negro Achievement Week. Some particular field of endeavor is emphasized each year. This year the Negro's achievement in business was emphasized. It is of peculiar significance that business achievements of our group are receiving attention during our present economic era. Too often only the failures of Negroes are pointed out. How anxious are we Savannahians to point out to strangers the now empty buildings that once housed flourishing enterprises. Let us put less emphasis on the failures of the past and more on the potential successes of the future.

Among the outstanding achievements brought to public attention this year through the Omega Psi Phi Fraternity are the following:

Paul E. Johnson of Chicago, is manufacturer of therapeutic lamps, incandescent carbon and a special heat or infra-red lamp of different styles. They are used in medicine to relieve pain; for the treatment of tuberculosis, ulcers, anemia and nervousness. They are also largely used in industrial enterprises. Mr. Johnson has a large and flourishing business.

Archie A. Alexander, a graduate of the School of Commerce of the University of Illinois, has risen from refrigerator salesman to the position of being an authorized dealer in Westinghouse refrigerators and home appliances. By May 15, 1935 Mr. Watkins had sold the quota required for one to be a dealer. To date, he has doubled that quota. Only Marshall Field, the great department store excells him. Madame C. J. Walker and Madame Annie M. Malone made millions as manufacturers of toilet preparations. The above are only a few of the many achievement of present day Negro Business firms as presented by the Omega Psi Phi Fraternity. A large number of achievements prior to 1865 were also revealed.

The Heflin Manufacturing Co. of Los Angeles, Cal. manufactures furniture with toys as a sideline. The factory is valued at \$200,000.

At Palmyra, N. J., a Negro corporation manufactures enameled signs and the contractor, with a contract from Armstrong and Latta, white made a record in completing the concrete skeleton of the first unit of the \$10,000,000 Walnut Plaza Apartment building in Philadelphia, a structure of 10 stories on a site 262 ft x 148 ft. To complete the work within the contracted time he used on an average of 250 men a week. During the course of the construction, a class of engineering students from the University of Pennsylvania visited the development to study the methods of the contractor.

Charles Clinton Spaulding, president of the N. C. Mutual Life Insurance Co. is a most outstanding builder of business. As a result of his efforts, more than 500 persons have an opportunity to daily earn a livelihood.

Mitchell S. Watkins, a graduate of the School of Commerce of the University of Illinois, has risen from refrigerator salesman to the position of being an authorized dealer in Westinghouse refrigerators and home appliances. By May 15, 1935 Mr. Watkins had sold the quota required for one to be a dealer. To date, he has doubled that quota. Only Marshall Field, the great department store excells him.

Madame C. J. Walker and Madame Annie M. Malone made millions as manufacturers of toilet preparations. The above are only a few of the many achievement of present day Negro Business firms as presented by the Omega Psi Phi Fraternity. A large number of achievements prior to 1865 were also revealed.

We take this opportunity to commend these establishments and individuals for their exceptional work and also the Omega Psi Phi Fraternity for bringing it to public attention.

Mitchell S. Watkins, a graduate of the School of Commerce of the University of Illinois, has risen from refrigerator salesman to the position of being an authorized dealer in Westinghouse refrigerators and home appliances. By May 15, 1935 Mr. Watkins had sold the quota required for one to be a dealer. To date, he has doubled that quota. Only Marshall Field, the great department store excells him.

VIRGINIA NEGROES SLEEP WHILE EDUCATIONAL, POLITICAL AND ECONOMIC OPPORTUNITIES PASS

BADLY NEEDED LEADERSHIP LOOMS IN BUSINESS
AND PROFESSIONAL CLUB

N. A. A. C. P. Makes Small Dent

By JOSEPHUS SIMPSON

SOUTH BOSTON, Va., Nov. 14.—(ANP)—This little town, in the heart of the great southwest Virginia tobacco belt, now a mecca for tobacco farmers, is one of the busiest spots in Virginia. Farmers by the thousands, both white and black, flock here daily in the political affairs of the county to sell their weed and, on Saturday. Contrary to the general rule, the streets of the little town however, this is not due to any are literally packed and jammed with shoppers of all kinds, colors and conditions.

Vendors of All Sorts

Vendors of every known commodity and device are to be found on the floors of the various warehouses, in the streets and on the highways throughout the tobacco belt. They flock here every year with the opening of the tobacco markets in October, remaining over in most cases until the close of the markets in early spring. While many of the vendors represent legitimate businesses, there are thousands of slicks who annually reap rich harvests from unsuspecting farmers. With the annual onrush of these "sharks" it would seem that most farmers would become accustomed to the wiles of these "city slickers," but judging from the observations of this writer the crop of suckers is just as large as ever, among both whites and blacks.

Many Wealthy

Traveling over practically the whole of Halifax county this year, this writer has been struck with the number of wealthy and independent colored farmers in the county, in spite of the large number who are annually duped out of their money. It is the writer's opinion that Halifax county has within its confines more wealthy farmers than any other county in Virginia. The only "fly in the ointment" in this county is the fact that there are meager school facilities provided by the county for colored children and the obvious fact that few Negroes avail themselves of their right of suffrage. Even the well-to-do farmers of our group in the county are generally unable to take any part

in the political affairs of the county to sell their weed and, on Saturday. Contrary to the general rule, the streets of the little town however, this is not due to any are literally packed and jammed with shoppers of all kinds, colors and conditions. As a rule, no one seems sufficiently interested to instruct these people in the art of politics, in spite of the fact that most of them are eager to learn. The "know-it-all" complex usually encountered in most sections, especially in urban communities is conspicuous by its absence in Halifax county. The people are eager to learn more about their government and evince an intense interest in the education of their children.

Opportunity Abounds

With a strong political leader, working with the valuable material which this writer has found already in the county, the Halifax country political unit among colored people could be transformed in a few years from a political non-entity to one of the strongest and most influential political units in this state. Even in the towns such as South Boston, Danville, Martinsville and Brookneal there is to be encountered a wealth of civic and political material that is going to waste for lack of use. Besides, there are many lines of business in which Negroes could engage with pleasure and profit that are not represented in these sections.

Theatre Discrimination

The only theatre operated by Negroes between Roanoke and the Atlantic Ocean, down through southwest Virginia as the crow flies, or otherwise for that matter, is the one operated in Martinsville by Dr. Baldwin, of Martinsville. Neither Danville nor South Boston can boast of a picture house catering exclusively to Negroes, in spite of the fact that there are many thousands of colored persons in and around these places who are forced to patronize the

"Jim Crow" galleries of the white theatres. The writer is informed that colored interests at one time attempted the operation of a theatre here in South Boston, but due to their inability to obtain first class pictures to compete with those shown in white theatres, the venture failed. The writer does not know, however, of any such attempt having been made in Danville to avoid racial humiliation. Those attending one of the houses in Danville, the "Virginia," are forced to walk down an alley to the rear entrance of the theatre and on entering must occupy seats constructed of plain pine boards and which are without backs. In spite of this humiliating treatment however, colored citizens of Danville are apparently satisfied with conditions, as they continue to accept them with characteristic docility.

In spite of the setbacks that have been encountered in the past, this writer is of the opinion that a good seasonal hotel, a decent picture house and many other Negro business enterprises, even if of a seasonal nature, would pay well in both South Boston and Danville. With the good roads that characterize Halifax county as a rule, there would hardly be any dearth of patrons at evening performances even in the so-called "slack seasons" of the year. The white theatre here operates its colored gallery the year-round and many are the nights when even standing room is at a premium.

Out of Touch

A ray of hope gleams faintly in South Boston, however, due to the existence here of a Business and Professional Women's Club. This club, which is of a political and civic-business nature, is doing much to lift the mental and economic standards of the town. Claiming as it does most of the business, professional and other leading men of the town, it has great possibilities. At a recent meeting of the club, which the writer was invited to attend and address, the club laid plans for the organization in the near future of a branch of the N. A. A. C. P. This is recognized as a great step forward, for, if the branch is organized, it will be the only one between Roanoke and Suffolk. It can be gleaned from a perusal of this article that there is a great body of people covering a wide section of Virginia, one of the richest sections of the state, who are literally out of cultural touch with the forces that are motivating the onward march of Negro progress in Virginia.

PETERSBURG, VA
PROGRESS INDEX

MAR 1 1935

An Offensive Term

SOUTHERN readers may have observed an increasing tendency on the part of writers of fiction in quite recent years to use the word "nigger" without quotations instead of Negro. This use of the word occurs in a short story in *Harper's* for March by Margaret Culkin Banning. Miss Banning is a Minnesota woman and probably has lived in the North all her life. Had she been born and reared in Virginia it would never have occurred to her to use nigger for Negro. The former is offensive to Negroes and well-reared Southern children, certainly those growing up 40 and 50 years ago, were taught never to use it. "Colored people" was regarded as an entirely satisfactory substitute.

In latter years leaders of the Negro race have insisted that writers use a capital "N" in spelling Negro, holding that it is a proper noun. Members of the Negro race dislike the term "Negress" and Southern people rarely use it. Its use at the North is somewhat common.

ROME, GA.
NEWS TRIBUNE

FEB 19 1935

USE OF THE WORD "NEGRO"

BOOKER Washington, one of the greatest among leaders of his race, was strict in his use of the word "Negro," rather than in the specious term "colored," and it is unfortunate that more leaders of the race he so ably represented do not carry on as he did.

Washington understood that "Negro" is the name of a race, just as "Indian" or "American," and he took a proper pride in the fact that many Negroes, especially in this country, had performed works which reflected credit upon the intelligence, patriotism and high purpose of many representatives of the race.

He tried to inspire pride among Negroes in the Negro race and his work in this connection was quite as important as his instructions of Negro youths in manual arts.

There is less reason for applying the term "colored" to members of the negro race than "pale-face" to the white man, or red-skin to the Indian, for "colored" has a wide variety of meanings when used as a racial designa-

tion it might with greater propriety be applied to Chinese, Japanese, Indians and many others whose flesh is not white or black.

Colored means to have anything that is not white or black. Thus a black negro is not colored at all. Colored also relates to the written and printed word, as when statements are colored in such a way as to deceive. Used in this connection, the word "colored" implies bias, false pretense or simulation.

The Negro who is familiar with the history of his race in this country, with the great advances that have been achieved, should have in the race the pride that Booker T. Washington felt and should not be ashamed either of the race or its name.

Frederick Douglass

Nominated For Hall
Of Fame At N. Y. U.

Cleveland G. Allen, journalist, has nominated Frederick Douglass for the Hall of Fame at New York University, and has resumed his effort to have the noted anti-slavery orator and abolitionist elected this year to the Hall of Fame. Mr. Allen started the movement to have Douglass placed in the Hall of Fame in 1920 when he first proposed his name.

In 1920 Mr. Allen received a letter from Mrs. Grace D. Vanamee, who was then the acting director of the Hall of Fame in which she wrote as follows: "My dear Mr. Allen: 4-6-35

"It gives me pleasure to present to the Senate of New York University the name of Hon. Frederick Douglass for consideration as a candidate for the Hall of Fame."

The leading organizations of the country including the National Association for the Advancement of Colored People, have endorsed the candidacy of Douglass and feel that he deserves a place in the Hall of Fame. Such eminent citizens as former Governor Alfred E. Smith, Dr. John Haynes Holmes, Mrs. Grace D. Vanamee, Dr. Kelly Miller, Dr. Emmett J. Scott, and other outstanding men and women of the nation have commended the movement to place Douglass in the Hall of Fame. The New York Times has also advocated Douglass for election to the Hall of Fame.

Frederick Douglass was born in Maryland, February 14, 1817. His name at first was Frederick Augustus Washington Bailey, which as a fugitive slave he later changed to Douglass. In 1882 he published his own autobiography entitled "The Life and Times of Frederick Douglass" which gives the story of his life, and which is one of the most remarkable narratives that has ever been written. In 1841 he traveled extensively as a lecturer for the anti-slavery society. For several years he published a newspaper known as the National Era. In 1871 he was appointed secretary of the Commission to Santo Domingo; 1872 Presidential elector; in 1877 Marshall for the District of Columbia, in 1889 United States Minister to Haiti. A monument has been erected to his honor in Rochester, and a public square to his memory in Boston. Mr. Allen plans to open his campaign in the interest of Douglass with a large mass meeting.

THE CULTURAL KINSHIP OF NEGRO AND JEW

By Dr. Kelly Miller

The Negro and the Jew are spiritually closely akin. The Negro takes to the Hebrew Scripture as a duck to water, to use a homely and familiar comparison. Noah and the Ark, Daniel in the Lion's Den, the Hebrew Children in the Fiery Furnace, Jonah and the Whale are absorbed and relished as folk stories as if they were an indigenous part of Negro folk lore. When the Negro first came in contact with the doctrines and preachments of the Old Testament, they satisfied his longings as nothing else could do. In the inner recesses of his soul he felt that: "This is the way I long have sought, and mourned because I found it not." 4-11-35

In a recent release I pointed out how naturally a Negro cast could play the roles in "Green Pastures" without the sem-

blance of anomaly or anachronism. The Bible is but the Hebrew soul turned wrong side out; the Spiritualists are but the Negro soul wrong side out. These two bodies of spiritual literature, one expressed in poetic and the other in lyric form, represent the quest of these soul-hungry races after God, and happily they might find him.

It required no great missionary effort to evangelize the Negro or to bring him within the fold of Christianity. When this spiritual Cult was incidentally called to his attention, he greedily absorbed it as if remembering something which he had once known but forgotten. The Christian religion makes no similar appeal to any other non-white race. The American Indian is no nearer evangelization today than he was when Columbus discovered America. Although a constant stream of Christian endeavor has been

brought to play upon him, superficiality shall have given way. These two racial minorities places of business appropriately during the week of observance May 7-14.

and no ready response in his naturalness, the Christian in our national life have many points in common, not only as Indian nature. The Missionary graces shall shine forth in the points in common, not only as movement throughout the world. Negro character brighter and concerns the social and civil dis- during the past four hundred brighter unto the Perfect Day. abilities under which they both years has made little or no ap- Outside of the spiritual do-labor, but their cultural gifts- appreciable headway outside the main there is a close, sympa- and endowments and the like- Aryan race, with the single and the- understanding and rela- ness of spirit, which is not only singular exception of the Negro- tionship between Jew and Ne- kin but kind.

in the Western world. Here the- gro in the broad field of cul- "KNOW NORFOLK NEGRO WEEK" TO BEGIN MAY 7

seed was sown in prepared soil- ture. It is the Jew who has giv- and brought forth abundant- ten the Negro opportunity to show forth his talent in music, dramatics, literature and art. It

The Aryan race, of which the- Teuton is the chief representa- is not without significance that live, adopted Christianity, but Dr. Ernest E. Just, the out- this borrowed religion has never- standing Negro scientist of his conquered its tough Teuton- day and generation, has been spirit. It is entirely logical that given an opportunity to perfect- Adolf Hitler, the chief embodi- and express his genius through ment of the spirit of the Teu- the beneficence of that great- ton, should chafe under the- Jew, Julius Rosenwald. The cul- galling of this Semitic Spiritual- tural development, of the Negro Cult, but Ham is perfectly will- centers about Harlem, under- ing and satisfied to dwell in the- sponsorship and encouragement of members of the Jewish race.

spiritual tent of Shem.

Not only has the Negro bor- Is it not to be considered strange- rowed the religion of the Old- that Philadelphia, which until- and New Testaments, but he- recently has contained more Ne- has absorbed it and made it his- groes than New York City, who- own. He is today the fullest- have been exposed to as good- embodiment of the spirit of- educational opportunities, has- the Christian religion to be- developed no cultural leadership- found among the varieties of- of the race? The same thing- the human family. In some re- might be said of Washington, the Capital of the Nation- spects he carries it to a higher- which contains a larger num- degree of fulfillment, than its- ber of Negroes of education, po- originator, the Jew. Meekness, sition and standing than can be- numility, patience, long-suffer- found anywhere else in the- ing, loving kindness, non-re- world. Yet the Capital of the- sentfulness, are the crowning- Nation has exhibited little or- graces of the Christian religion. no leadership or developed tal- This galaxy of graces shines to- ent in music, dancing, dramat- perfection in the Negro's na- ics or other forms of artistic- ture. Ghandi in India, typifying- expression with which the Ne- the spirit of the Hindu race, gro is undoubtedly endowed.

represents the next best exem- his discrepancy may be ac- plification of the Christ spirit- counted for by the fact that the in the world today. Eliminating- cultural life of these communi- the excrescences of ignorance, ties, such as it is, is under- poverty, vice and crime and- dominant Gentile control which- degradation, which no religion- had little interest in develop- can eliminate, the Negro is the- ing special Negro gifts and cul- best living representative of the- tural capacities. But the Jew, Christ in the world today. When- who controls the theatres, con- these excrescences shall have- been eliminated, when corrup- tions, amusements and largely- tion shall have put on incorrup- the channels of literary publi- tion, when vice shall bea- tion of the Nation, has given- clothed with virtue, when sup- he Negro his chance.

Annual Exhibition To Be Held At 1033 Church St.

The annual observance of "Know Norfolk Negro Week" sponsored by the Negro Enterprise Improvement Club, will begin on Tuesday night May 7 with a mass meeting at the New Calvary Baptist Church corner Calvert and Wise Sts. at which the business and professional men of the city will have charge. The exhibit held each year in connection with the observance, will be arranged at 1033 Church St., according to officials of the club. Booths for exhibition purposes are now available and can be secured at the club's office, 1131 Chapel St. 5-4-35

The oldest merchant, physician, lawyer, shoe repairman, proprietor of a cleaning establishment, and pastor, in the city, together with the oldest organization and its presiding officer, will be brought to the attention of the public during the meeting at New Calvary Church. The topic, "What Norfolk Negro Men have Achieved," will be discussed by several prominent local speakers.

On Thursday night, May 9, a similar program will be held by the women of the city at the First Church of Christ, Holiness. The topic for discussion on that occasion will be: "The Achievements of Norfolk Negro Women."

On Monday, May 13 at eight o'clock, the Junior League of the N. E. I. Club will have charge of the program, with Miss Thelma Wells, president of the Junior League, presiding.

A special invitation is extended to the Sunday schools and B. Y. P. U.'s of the city to be present and participate in the program. The topic will be, "The Young Business World."

Eddie McK. Revels, president of the N. E. I. Club, has asked all local merchants decorate

"IMITATION OF LIFE" NO. 2

Christian Recorder
5-3-35
Cheney

We have been pleased to note that a number of the newspapers have published in full our editorial on "Imitation of Life." The editorial was something of a criticism and it is interesting that it struck a popular chord. However, it was only half finished, the other part of it related to the constructive side.

It is all well and good for us to say we won't patronize such plays as Imitation of Life, or we do not agree with the presentation of the same, but that is only a small part of our duty. People must have entertainment; they will go to plays, and somebody has to furnish them, and somebody must play the acting parts.

The next great step is for us to harness up the genius of the Negro race to producing the things that will help and inspire our people. There is as much drama—either of comedy or tragedy—in the lives of the Negro which would be helpful and inspiring, as there is which would be hurtful and discouraging. That must be expressed. Negroes must be trained to do the very best work. It is not enough for them to be emotionally excited and to file protests, but they must buckle down to hard grinding toil and long years of study and preparation in order to produce the things that will offset the vicious propaganda that is against the race. Until that is done our protests are just the child crying against the moon—they will amount to practically nothing.

Not only should we harness up the genius of the race, we must support it. We must exercise enough self control not to go to the things that insult us, not to spend our money with people who do not treat us right; but we must do more to patronize the things that are designed to help us, and to spend our money only with those who give us the best treatment. If our education should mean just that, that we have learned to patronize those who are striving to improve the group life artistically, economically, socially and otherwise.

This means that we must be able to edu-

cate on the one hand and organize on the other. Education without organization is weakness, education with organization is our hope. Organization will help production of the things which will stimulate our people.

THE CHALLENGES OF THIS AGE TO THE NEGRO

Look Ahead!

By Drusilla Dunjee Houston
(For A. N. P.)

If the Negro once was what is revealed in the book "Wonderful Ethiopians," which authentically proves from ancient authorities that civilization was created by Ethiopians and passed on in full flame to the great nations of history, then the problem that civilization so tragically presents today should be a challenge to the sleeping genius of the Negro. He is not awake to this challenge because we have hidden from him his history. We have taught him to see black and have failed to make his ideals American.

Civilization was not created by the Aryan race. I mean the broad skulled Taraniuh division of Aryans. When they broke over the frontiers of Western Europe they were savages. They smashed the precious art treasures of a dark white Iberian race that they found, which had originated in Africa. The Aryan appropriated and absorbed this culture. The Aryan is a great conquering race. Their genius extends itself in organization. They have developed this titanic machine age that is crushing humanity out of mankind. In their hands civilization has gone awry.

Black men of wisdom must be called into national and international councils. The genius that created civilization must be brought into every seam. Americans must study modern problems intensively as did Jefferson, Madison and Hamilton and bring to development a system of government that shall function for the happiness and security of common men.

Has the Negro of this age ability to aid in the rehabilitation of civilization? Shall he be a forceful influence in the new world that we know is just around the corner? Can he be a part of the heroic fight that our President is making? White and black men who are pessimistic are falling around us like elaves. Without faith no man shall enter this promised land. Already we have produced characters who prove that other Negroes can, as they, meet the terrific challenges of our day.

Booker T. Washington created at Tuskegee, in many ways, the greatest school in the world. He solved the problem of education for the

masses of any race. Up to Tuskegee goes a greater pilgrimage than to any other school in the world. The latest schools of New York City are replicas of Tuskegee and our popular junior high schools are miniature Tuskegees. In the far South we find another great black American, George Washington Carver. With patriotic love he studied the impoverishment of the South through the boll weevil. He developed other crops and from the lowly peanut and sweet potato derived valuable by-products. Dr. Carver is the most popular lecturer at the southern white universities. He is more for the rehabilitation of the South than all other combined.

Too many of us are making poor use of the inter-racial contacts which are growing commonplace in American life. Slavery was an evil, and its aftermath is a ground for our complaint and resentment. But it is never wise to look backward, except to gain from experience knowledge that will help plan a wiser future. The antagonistic type of Negro does not do. Given a white audience, he goes into a tirade, forgetting that his hearers by their very presence prove that they are not in sympathy with the conditions complained of.

Color and race should no more determine men's relations than do size and weight. They do. A color bar keeps Negroes out of college fraternities created to give recognition to scholarly attainments. It prevents membership in the Rotarians and similar civic improvement groups. It even denies them admittance to labor unions, religious groups and political organizations. Obviously a strong case can be made against any man who insists that an accident of nature shall be treated as a fault.

Race prejudice is so illogical that it is easy to condemn. But condemnation butters no parsnips. Negroes in their own person are the best proof in the world of how ineffective abuse is. For a hundred years prejudice has leveled its heaviest batteries against them. Yet they forge ahead. Only constructive effort stands the test of time. Instead of making inter-racial conferences the occasion for an outpouring of indignation, they should be used to demonstrate the sort of people Negroes can be.

The most ineffective thing Negroes can do is to enter a denial. If they can demonstrate understanding, ambition, usefulness and cooperation, they do not need to make any answer to prejudice. Let it should

from the house-tops that the Negro beast has neither brain nor soul. A demonstration of worth speaks louder than any abuse.

Race prejudice creates the one situation where it is not good sense to fight fire with fire. Let's back up our pleas for equality and human rights by conduct that commands admiration and makes friends. **NOTHING DEMANDED—**

I often wonder why it is that Negroes get so little from institutions and business houses with which they spend their money. We get no jobs; we get no advertising much in the Negro press; and in many instances we do not even get courteous treatment. Ever so often (witness the indictment of two Negro newspaper men in Fort Worth because they protested against mistreatment of a Negro in the act of spending his hard earned money at a certain white store, and also witness the beating up last week of a respected Negro business man in Beaumont because he insisted that a white store employee not over-charge him for his groceries) this strange phenomenon flares forth for consideration.

Where other races spend considerable money with white stores just the reverse is true. In a recent trip to Southwest Texas I found Mexicans filling all kinds of positions in stores with which they spend large amounts of money. Why?

The simple, but true answer is that Mexicans demand such consideration for the money which they spend; but, in the case of Negroes, nothing is demanded. If, we, too, would demand jobs, advertising in our press, and courteous treatment always, we would get these things in exchange for the money that we spend, just as Mexicans get them.

REVIEW

Branford, Conn
MAY 23 1935
A NEGRO FAMILY

Students of heredity might find something worthy of investigation in the history of the Hubert family, negroes of Georgia. It is perhaps one of the most remarkable on record.

Zach and Camille Hillman Hubert were born in slavery and had little education, but by hard struggle and

self-denial they managed to educate school in Savannah; J. H. Hubert, executive secretary of the Urban League seven negro farm boys to reach such positions of honor and usefulness? What does blood tell in this case?

Zachary Hubert, Jr., president of farm demonstration agent of Han. What does blood tell in this case? the Jackson College, Jackson, Miss.; cock county, Georgia; G. J. Hubert, B. F. Hubert, director of agriculture pastor of two churches in Atlanta and at Tuskegee Institute; John W. Hubert, owner of a 600-acre farm; Theodore Hubert, principal of the Negro high school, the youngest son, a graduate of Morehouse College, Atlanta.

The Negro's Place In Texas History

Black History

Next year the great State of Texas will celebrate its 100th anniversary. Down in the land of the Alamo the story of Sam Houston and his fantastic dreams of an empire will be retold from the Rio Grande northward to the upper reaches of the Trinity. The glories of that wonderful day at San Jacinto, when Santa Anna was driven into oblivion and a republic was given birth, will gather interest around millions of firesides.

5-25-35

Negroes have had much to do with the history of Texas. The northern boundary lines would today extend into Oklahoma and into New Mexico and Arizona had not the issue of slavery been involved. The bare figures which show that almost one million black men and women now reside in the Lone Star state should be indicative of the influence of sons and daughters of Jethro have had upon the life of Texas and its culture.

Oklahoma City, Okla.

At Dallas and Fort Worth we talked last week with prominent Texans who desire that Texas Negroes have active participation in the Centennial. Already the Texas legislature is about to appropriate a quarter of a million dollars to be used in erecting appropriate buildings for the presentation of such contributions as have been made to the progress of Texas by the Negroes of this great commonwealth.

As usual in a southern community agitation is on as to how this participation shall be indulged in by Negroes. One writer in last Sunday's Dallas News stated that he would be willing for Negroes to participate so long as Negroes stayed in their place. When one thinks in terms of Wright Cuney, R. L. Smith, Gooseneck Bill McDonald of Ft. Worth, the Blackshears, the Boones and the Gorees, it is difficult to determine what and where is the place of the Negro in Texas history. These men contributed to cultural standards which prejudice cannot erase. Their names are as imperishable as is the State of Texas.

Among the men who are still holding up the illustrious banner of their native state below the borders of the Red River can be found the names of Emmett Scott, secretary-treasurer of Howard university; Lawrence H. Lightner, supreme commander, American Woodmen; Cliff Richardson, editor of the Houston Defender; Dr. R. T. Hamilton, Dallas; W. D. Cain, Waco, and many others whose names are as numberless as the stars.

If the Centennial could but dig up the blood and sweat and tears of Texas Negroes; if it could expose their contribution to culture! if it could expose black influence as it relates to the land of the Alamo, we suspect the Negro's place in Texas history could be identified all about and everywhere.

LET THE TRUTH BE KNOWN CONCERNING "COLORED NEWS"

Were it not for color, class and race prejudices and all of their vicious by-products segregation, jim-crowism, exploitation and economic and social discrimination, there would be no need for newspapers and magazines published by minority groups in America.

Insofar as newspaper and magazines

published by Negroes are concerned, they

represent the aspirations, the ambitions, the needs, the woes, the protests and the appeals of a sorely oppressed, exploited and mistreated group of American citizens. A newspaper published by white Americans may publish account of marriages, deaths, church services, card parties, cocktail parties, and egg nog sips indulged in by Negroes, but under no circumstances can they be depended upon to protest against the injustices practiced upon them or to give proper articulation to their ambitions and strivings. The inherent and constitutional rights of Negroes are secondary considerations to such newspapers published by white Americans. Abuses of their rights will be published and championed by such newspapers only when there is no conflict between the rights of the oppressed group and their business advantage.

To be specific, the jim crow page in a local daily is inspired purely by the profit motive. It is a subtle attempt to delude the Negroes of Richmond in order to increase the advertisement and circulation income of the paper. Altruism nor exalted motives do not enter into the equation. Negroes who fall for the deception pay for it with their dignity, self respect and money. The newspaper referred to inaugurated this feature page simply as a method of competing with the circulation and advertisement of the local afternoon daily and with the Richmond Planet. Why a special edition sold exclusively to Negroes, if any lofty motives prevail? Why deny white readers the information that Negroes are dying, marrying, going to church and having egg nog sips and cocktail parties?

Why not have a special edition for Jews, Italians, Germans, Irish and other racial groups? Negroes who swallow such bait and think they are making progress are either suckers, exploiters, hypocrites or mental defectives. What do a couple of jobs mean when the self respect and rights of 53,000 Negroes are bartered and sold for measly stipends?

This policy of the local daily if put in operation in every city where weeklies are published by Negroes, will destroy every Negro newspaper in the United

States. If there is any self respect, loyalty, common sense or honor left in the Negroes of Richmond they will resent this insidious attack upon their intelligence. They will combat the infectious and dangerous disease which if allowed to spread will strangle the life out of newspapers published by Negroes in every city of the United States. Imagine the plight of the American Negro if the plan of this paper succeeds in Richmond and is attempted by other powerful white dailies throughout the country where weeklies controlled by Negroes are published.

Florence, La.

MAY 3 1935

A NEGRO FAMILY

Students of heredity might find something worthy of investigation in the history of the Hubert family, negroes of Georgia. It is perhaps one of the most remarkable on record.

Zach and Camille Hillman Hubert were born in slavery and had little education, but by hard struggle and self-denial they managed to educate their seven sons. This is what they enabled these seven boys to become:

Zachary Hubert, Jr., president of the Jackson College, Jackson, Miss.; B. F. Hubert, director of agriculture at Tuskegee Institute; John W. Hubert, principal of the negro high school in Savannah; J. H. Hubert, executive secretary of the Urban League in New York City; Moses Hubert, farm demonstration agent of Hancock county, Georgia; G. J. Hubert, pastor of two churches in Atlanta and owner of a 600-acre farm; Theodore Hubert, the youngest son, a graduate of Morehouse College, Atlanta.

Was it heredity that enabled these seven negro farm boys to reach such positions of honor and usefulness? What does blood tell in this case?

EXPRESS

Lititz, Pa.

MAY 30 1935

A NEGRO FAMILY

Students of heredity might find something worthy of investigation in the history of the Hubert family, negroes of Georgia. It is perhaps one of the most remarkable on record.

Zach and Camille Hillman Hubert were born in slavery and had little education, but by hard struggle and self-denial they managed to educate their seven sons. This is what they enabled these seven boys to become:

Zachary Hubert, Jr., president of the Jackson College, Jackson, Miss.; B. F. Hubert, director of agriculture at Tuskegee Institute; John W. Hubert, principal of the negro high school in Savannah; J. H. Hubert, executive secretary of the Urban League in New York City; Moss Hubert, farm demonstration agent of Hancock county, Georgia; G. J. Hubert, pastor of two churches in Atlanta and owner of a 600-acre farm; Theodore Hubert, the youngest son, a graduate of Morehouse College, Atlanta.

Was it heredity that enabled these seven negro farm boys to reach such positions of honor and usefulness? What does blood tell in this case?

Writer Agrees with Tribune in Opposing Negro Commission

By George Howard Mack

I have no doubt whatever that all thinking people of color must view with growing concern the ever-increasing tendency toward establishment in this country a dual or two-standard citizenship as between the so-called white and black races. I have no less doubt either that here in the nation's capital race prejudice, though perhaps assuming somewhat a different character, is increasing rather than diminishing. It is a far cry back to the halcyon days of yesteryears, when white and colored lived and played here together and discrimination was scarcely known, to the present, when the segregationist's mailed fist threatens him in every public arena except three—street cars, Union Station and the ball park!

And while we hold our conferences, and racial "experts" meet and "resolute," Jimcrow cars still race through the city streets with their Negro cargoes safely thatched in the carrier's tail. Ironically enough, offices of some of the Negro "commissions" are situated in the huge Commerce Building on Fourteenth Street, pass which these Jimcrows go fluttering all through the day. We just somehow wonder why gentlemen of the commissions won't stick their heads out of the window to at least get a glimpse of these birds of prey and their victims.

Jim-Crow Churches

In a measure, the abominable condition of discrimination and its resultant segregation is being forced upon the weaker group, sometimes out of sheer wickedness but more free under the guise of beneficence. Advantages are sought to be shown in Jimcrow churches and schools—another way of justifying race prejudice—but, not satisfied there, it also stretches out into other ramifications of life, including transportation, recreation, amusement, residential policy, and even governmental activity. But the most appalling aspect of it is that this condition's most fertile field exists in the credulity of the Colored group itself. In the end, the Negro will of course come to grief; for he cannot consistently fight residential segregation promoted by private enterprise, on the one hand, for example, and on the

Negro not a Problem

No; the Negro is not a problem except insofar as the American people would make him. Among the first to shed his blood for the country's independence, he has fought side by side with his white fellows in all their wars. Sacrificing in his country's honor was never too great, and sufferings consequent to war have taken from him a toll which only less-favored people could pay. His breast has ever been bare to the darts and barbs of the enemy's snares, though, at times, known to be battling for a cause calculated to hold him as bondsman and slave.

The Negro has violated laws, of course. And so have millions of the "superior" group which made them. But in spite of these violations, the Negro lawbreakers do not approach the marauding brigands kidnappers, lynchers, yeggmen and bandits infesting our country sides and terrorizing the citizenry of every hamlet and town. He has not stolen babies from their cribs, men and women of wealth from their liberty for ransom; nor has he dragged innocent victims from the very law itself and fed their bodies to flames in fiendish triumph.

Work? Yes. He has always worked. For over 250 years he toiled as slave, felling forests, converting swamps into gardens, building railroads and highways through the jungle, and shrouding the nation in its garment of cotton—all for nothing. And he still works—when he can get it; when he can break over limitations common to us all, and in addition, scale the barriers erected by organic design. If government figures are reliable, Negroes gainfully employed during normal times compare favorable with their white brethren. Any question of dishonesty would be lost in the reflection that giant utilities empires do not crash about their ears with such portent as to make any member of the group seek asylum among strange people, in far-off strange lands.

What is the Problem?

If the problem then is thought to be one of assimilability, one needs only to look around and observe the bleaching process going on within the Colored race through stimuli of white agencies. So much has this intermixture progressed that a really black colored man attracts far more curiosity than a real colored white one.

This leads to the conclusion that

the Negro needs no special governmental set-up of any kind, any more than do Jews, Greeks, Italians, Germans, French, etc. But he does need one or two things: He needs either a leadership that will cease blinding him to the things as they truly exist, while filling its own belly on political swill at the troughs of governmental commissions; or it needs a government whose administration of justice knows neither race nor color, bondsman nor servant, in awarding to all alike the emoluments that result from allegiance and service to one's own native land. A few "commissions" and as many Jimcrow departmental units do not suffice to repay the faithful millions of the race whose loyalty to their government no one has ever found reason to question. Assured and insured an equal opportunity with other citizens, and then let alone, the Negro would experience a newer emancipation.

The Bellinger Example

Negroes are so used to expecting white people to do things for them that we have got in the habit of being very reluctant to do anything for ourselves. We expect white people to give the money to build and run our Negro colleges. We expect white people to provide all the jobs for our boys and girls when they come out of the colleges. Whenever and wherever some philanthropy is thought to be needed in the Negro community, we always look to some white person or foundation to supply the means. And having supplied the means they usually dictate the ends.

In such a view of our situation the gift by Charles Bellinger of \$151 to the Grovey Case fight is very significant. Seldom before in the history of Texas has any one Negro given as much as this at one time to help liberate himself and his children and the other men, women, and children of his race. 3-16-35

There are enough Negroes of means in Texas to endow a full time bureau to fight for the civic and political rights of Negroes. No white philanthropist or foundation will ever supply the money for such a purpose. It must be done by Negroes if it is to be done at all. It is not impossible that the Bellinger example may light the flame which will create the spirit that will make such a needed thing come to pass in Texas.

THE WHITE WAY! THE BLACK WAY!

WHEN BUSINESS gets dull, the white tradesman works harder, cuts out useless expenses, and increases his advertising.

The black tradesman cuts out his advertising and keeps up his high living. Whites are today advertising more than ever,

Blacks less than ever.

For failure, their excuse is, colored people won't patronize each other. Dabney.

THE WAY IS OPEN, USE IT!

With powerful corporations going from that court to court to get interpretations of the law favorable to their interests, Negroes who sit with folded hands waiting for their rights are bound to be disappointed. Juries that take their liberty and their property of disfranchisement that makes them outcasts in their native land, unequal schools that rob them of their preparation would have been overcome long ago by intelligent attack. The trouble is with the individual, the Negro, not with the law. I tell what should be done, it is for him to see that it is done.

Negroes are not intelligent when they neglect the existing means of helping themselves. New interpretations of old laws are being made every day. Old interpretations are being used in new situations. Many many years ago the U. S. supreme court held that absence of Negroes from the jury panel invalidated a trial. That ruling is saving the Scottsboro boys. But ten thousand other Negroes are in southern jails solely because no effort has been made to apply that law in their cases. Had the issue been raised, the convicted persons would have gone free, or the South would have permitted Negro jurors.

It was no new law that made the N. A. C. P. victorious in the fight against residential segregation and the all-white primary. Had Negroes taken peonage and disfranchisement to court in early days with the same zeal they sought political jobs, their group would have long since had their rights upheld in the courts like the N.A.A.C.P. has done in recent years.

A few men like Trotter of Boston have fought for Negroes' rights. But they have had to bear the handicap of being thought not representative of their race. They were not because a worker cannot be like an idler. Furthermore their attack was generally misdirected, they concentrated on getting for Negroes equal rights in places of public service. Essentially these are where money is spent. It is plain common sense that the more important fight is getting them the right to earn money equally.

The fault, says one of Shakespeare's characters, is not in our stars, but in our-

selves that we are underlings. It is time that Negroes use intelligence.

Afraid Of Our Shadows

The Negro's inordinate fear costs him more than he ever realizes. Not physical fear, but the lack of moral courage to stand for and to contend for justice and equality of opportunity.

We fear to contend for equal salaries for Negro teachers and equality of opportunity for the Negro school child. Only in Texas has the Southern Negro overcome to some extent his fear to lay siege for his right to the ballot. But we still fear to lay claim to our right to serve on juries; and we even fear to openly denounce and oppose the Jim Crowing of Negroes at their own high school football games.

We seem to have a notion that the great guaranties vouchsafed to us by the Constitution of the United States are manna from heaven to be brought and laid at our feet on a silver or gold platter. Instead they are prizes put within our reach, but which we may have and retain only through patient and constant preparation and struggle and sacrifice on our own part. The Constitution of Texas provides for a Negro branch of the University of Texas; but nobody would ever know that it was there from what we say and do about it.

All of which is to say that we should put aside our fear that something terrible is going to happen to the million Negroes of Texas just because A. S. Wells has offered himself as a candidate for the Texas Legislature. Nothing adverse is going to happen except in the mind of the Negro who fears adversity. Mr. Wells has the same right to run for this position that the white men in the race have. According to an editorial in the Dallas Daily Journal, Mr. Wells is better qualified for the post than some of his white opponents; and according to THE INFORMER he is as well qualified as any of them.

Besides, we merely fool ourselves, and show that we are afraid of our shadows, if we think that the politicians who control the political machine in Texas would have voluntarily let Negroes vote had A. S. Wells not become a candidate for the Legislature.

DR. ARCHER WILLARD U. OF I. PRESIDENT, DELIVERS ADDRESS

The Citizens Civic and Economic Welfare Council of Chicago, whose 14-point program for the advancement of the Race has been characterized as the most forward and unselfish step taken by any group of this generation, held its annual dinner at the Chicago Woman's club, 72 E. 11th street Saturday night, March 30 with President Arthur C. Willard of the University of Illinois as the principal speaker.

Speaking upon the subject, "The Changing Functions of State University," Willard traced the history of the University of Illinois through its development over the years of its existence down to the present day. His discussion was devoted almost entirely to the growth of the university.

Colorful Setting

It was in a colorful setting that the dinner was held in the modernistic banquet room of the club. The affair was attended by more than 250 distinguished citizens of both races.

With Attorney Harry H. Pace, president, presiding, Rev. M. J. O'Connell, acting president of DePaul university, delivered the invocation.

Dr. Carl G. Roberts' brilliant welcome address was followed by a solo by Miss Thelma Lowe.

The comprehensive, dynamic and understandable program, embodied in the 14-point "declaration of principles," was read by Attorney Herman E. Moore, a member of the executive committee.

John Greene, celebrated baritone, offered two selections, but was called back the third time by sustained vociferous applause.

President Pace of the council briefly reviewed the program and told of the formation of the organization and its progress. Mr. Willard's address was responded to by Rev. Harold M. Kingsley, another member of the executive committee.

Guests Present

Some of the prominent guests present at the dinner of the Citizens' Civic and Economic Welfare Council at the Chicago Woman's club, Saturday night, March 30, were W. J. Bogan, superintendent of public schools, and Mrs. Bogan; Dr. Karl Meyer, head of the County hospital and trustee of the University of Illinois, and Mrs. Meyer; Mrs. Glenn E. Plumb, trustee of the University of Illinois; Miss Amelia Sears, former member of the board of county trustees; Howard Vincent O'Brien, feature writer of the Chicago Daily News, and Mrs. O'Brien; Clayton F. Smith, president of the county board; Mrs. Mabel G. Reinecke, former collector of internal revenue, and now a member of the election commission, and Father M. J. O'Connell, acting president of DePaul university;

Others were Hon. Edmund K. Jarecki, judge of the County court, and Mrs. Jarecki; Hon. Robert S.

And Dr. and Mrs. A. B. Luckhardt, University of Chicago clinic; Mrs. Maudelle Bousfield, principal of Douglas school; Prof. William C. Page, principal of old Wendell Phillips high school, and Mrs. Page; Dr. Curtis Reese, head of Lincoln Center, and Mrs. Reese. This dinner was attended by members of the various fraternities and sororities, many of whom are graduates of the University of Illinois.

Expert Management

Attorney Wendell E. Green, member of the executive committee and chairman of the dinner committee deserves great credit for his flawless management of the affair.

Robert L. Taylor, chairman of the executive committee, is to be congratulated for the part he has played in the development of the idea into such a concrete and live organization. He is one of the original members of the group that started the council.

Officers are Harry H. Pace, president; A. Wilberforce Williams, vice president; T. T. Carlisle, secretary; Alva L. Bates, treasurer, executive committee; Robert L. Taylor, chairman; Rev. Harold M. Kingsley, Albert B. George, Wendell E. Green, and Herman E. Moore.

The membership list includes Robert L. Taylor, Sen. A. H. Roberts, Dr. U. G. Dailey, Dr. Charles J. Myers, Charles S. Duke, Dr. T. T. Carlisle, Dr. John Davis, Rev. Harold M. Kingsley, James B. Cashin, Dr. Carl G. Roberts, Harry H. Pace, Anthony Overton, Dr. A. Wilberforce Williams, Judge Albert B. George, Wilson Lovett, Dr. James R. White, Earl B. Dickerson, Wendell E. Green, Dr. James Lowell Hall, Wm. H. Temple;

Alson C. N. Langston, Dr. M. O. Bousfield, Wm. H. Haynes, Joseph D. Bibb, George R. Arthur, Dr. Julian H. Lewis, Robert S. Abbott, Herman E. Moore, A. L. Foster, Claude A. Barnett, Alva L. Bates.

Dr. R. A. Williams, Col. Spencer Dickerson, Thomas Brown, Cyrus Walker, Benjamin H. Martin, Dr. H. Reginald Smith, Charles A. Wilson, Theodore Jones, A. L. Jackson; And Adam E. Patterson, Bryant A. Hammond, Ald. Wm. L. Dawson, Major R. R. Jackson, C. C. Wimbish, Dr. R. W. J. Yerby, David McGowan, Irvin C. Mollison, Father S. J. Martin, Dr. Herbert A. Turner, W. Ellis Stewart, Howard D. Gould and A. M. Burroughs.

Racial Consciousness—1935

Nickname "Negro"

Address by the Rev. J. S. Myrick
Pastor of Freewill Community
Methodist Church, Boston

people who are unfriendly to our "Colored means to have color; race."

Atlanta-Democrat, Ala. Daily
February 21, 1935

Use of Word

The Gadsden Times thinks use of

"No intelligent, self respecting colored man or woman of today wishes to be called a negro. The preacher the lawyer the doctor, all professional men and women know that, fundamentally, the word 'negro' means segregation, jimcrowism rejection from equal rights. When you are dubbed a 'negro' you are regarded as being not an American, not even human. Therefore, you are barred from Churches that call themselves Christian, but are not, you are barred from hotels and other places of public resort. You are discriminated against in many and devious ways because you allow yourselves to be called by the odious nickname 'negro'."

The Times says:

"Where are our colored lawyers? Where is our fighting blood? What we colored people most need is to be organized. If we were united, we would not be called 'negroes' and we would get all that other people get in the United States."

"About 148 years ago in Philadelphia, colored people were members of a so-called Christian Church of that City. The white members of that Church called the colored people 'negroes' a nuisance in the house of God, and even pulled them off their knees while in the act of prayer, and ordered them to back seats. This was in Philadelphia, the so-called City of Brotherly Love. Were these white people Christians? Is a segregated Church today a Church of God? Jesus Christ said that as ye do unto the least so ye do unto Me."

"Make your own name for your race. Why accept a nickname given you by some other race? The name 'negro' means nothing good to you but labels you as neither American nor even human beings."

"Why is it we have so much lynching in the South, and nothing is done about it? The South calls you 'negroes', and as they see it, it is no more to kill a 'negro' than it is to kill a cow, a goat, a sheep or any other animal. That is why we see nothing is done with the lynchings."

"Let us adopt a name for ourselves and let it be such as to let the world know we are men and women. In my research I find the word 'negro' is not an English word but a Spanish word and its only meaning is 'black' it does not mean a human being or Chinese, Japanese, Indians and people. Therefore, I cannot see why any colored person will use the word as a race name but I can well understand why it is used by some white

anything that is not white or black. Thus a black negro is not colored at all. Colored also relates to the written and printed word, as when statements are colored in such a way as to deceive. Used in this connection, the word 'colored' implies bias, false pretense or simulation.

"The negro who is familiar with the history of his race in this country, with the great advances that have been achieved, should have in the race the pride that Booker Washington felt and, seeing the things to the credit of the negro, should not be ashamed either of his race or of its name."

Use of Racial Epithet When Calling All Cars' Bad Taste

Many citizens are complaining citizens are determined to stop

to The Planet about the use of the practice. The Richmond Police Department's radio broadcasting service. There is no epithet of race applied to wanted men of other groups. The racial epithet was not applied to Mals and Legenza in particular does not know what is good taste in this city of ours. On a recent Sunday night, this hot in the pursuit of this pair is offensive announcer, "went when they shot down the representatives of the law itself and limit", to use the words of a complainant. In describing a man ran to parts unknown, it was who was wanted by the police he said:

"He is a big black nigger with overalls on."

And to think, this kind of language was broadcast all over this city of ours into the homes of its citizens. Children playing in scores of living rooms; business men resting from their cares at their radios; women lounging in boudoirs and parlors; men sitting in groups around short wave sets in business places, etc., and here is what they hear:

"He is a big black nigger with overalls on."

And on through the night, one could hear every now and then: "Nigger this", and "Nigger that", and "Nigger, nigger, nigger." This announcer, who seems to be the exception, is polluting the air hereabouts with his ill-mannerisms. It's said that the announcer who croons so smoothly "That is all" is not the offender. It may be that some one who is not a regular announcer is giving the offense, but colored

Who Will Make More?

Who will make more money? The Chinaman or the Negro school teacher? Here are the facts.

In a large Texas city there was a Negro college graduate who taught in the Negro high school, and who also operated a grocery store in a Negro neighborhood. It is said that the school board made objection that this Negro college graduate had to be either a grocer or a school teacher. So a choice had to be made.

Like most Negro college graduates this one did not have guts enough to go it on his own, so he sold out his grocery store to a Chinaman. The Chinaman enlarged the store, added more stock, made the store more attractive, and set about to make himself rich off of the parents of the boys and girls whom the college graduate is teaching.

Again the question, Who will make the most money? The Chinaman or the Negro school teacher? True the Chinaman has never been off to college, and has no degree with which to mislead Negro youth. But anybody with an ounce of sense knows that this Chinaman is going to make more money out of that grocery store exclusively from Negroes than the Negro school teacher is going to make teaching Negro boys and girls a lot of foolishness that won't amount to a tinker's dam in helping to solve the problems which this Chinaman is going to make for them off of their parents' money in community life.

In every Negro school almost somebody is "teaching store" to Negro children in the school room. But in community life we have to depend upon Chinamen and Dagos and other races to make the fortunes which are being made out of the money which Negroes spend for groceries, and to make the jobs for other races which these millions of dollars also make. If that is education, then may God deliver the Negro child from it!

The Moving Finger

WHO ARE THE "WE"
AND THE "THEY"

EVERY now and then I run into something that is more than a mere puzzle. It is the constant use of the pronouns "we" and "they" by certain groups or individuals in the white race.

I talked to a

teacher recently on the "Negro" and made him admit that the students in his school ought to know more of Negro history and the race in general. He said he "thought" so too, but was afraid that "they"

wouldn't stand for a Negro speaker to come to the school and deliver any such talk.

I asked him whom he meant by "they" and he sputtered worse than a Chinese firecracker fuse. He prefaced his explanation by putting the blame on the faculty and then wound up by putting the blame on the parents and finally on the students.

"We" (meaning the members of the faculty) might agree with some of the things you said", he went on, and then again some of the teachers would object. The parents aren't anxious to have their children know the true side of Negro life and the students aren't interested.

If I had my life to live over, I would choose one of two professions. My first choice because I am inquisitive and like to cross-examine would, of course, be that of a lawyer. My second would be surgery because of the service it offers mankind.

So being of the type to cross-examine, I started to fire questions at my guest. "How do you know the parents of the students would object?" I asked. His answer was that he thought they would but since I had put the question to him so emphatically, he wasn't exactly sure.

Asked how he knew the students would object, the same sort of answer was forthcoming. In fact, all of the ideas offered in explanation were concocted in this one man's brain and were the result of his own prejudices plus those of the people with whom he had talked and was in contact with daily. He magnified all these prejudices and sought to put the blame on the "theys".

RECENTLY there appeared in Kansas City for the first time two professional basketball teams, one

Negro, the other white. Before the game much misapprehension was felt as to how the public would react to a game between a white and a Negro team in the largest hall in the city.

The one question was how would "they" (meaning the public) take it. One man said to me, "You know, of course, it has never been tried here before".

The game was played and played in a most orderly manner. The public came and left without any thought of color. To them there were two basketball teams, rated as the two best in the country, out on the floor trying to win. The game was close. The white team lost by two points.

Negroes bought seats and walked in and sat down. No one paid any attention to them. They yelled for the Negro team. Some white people applauded the Negro team. No one ever found friction at any of the games when the Kansas City Monarchs were playing and much of the attendance at these games is white. The "theys" didn't object even if the "wes" believed the "theys" would.

THIS winter a bike race was held in Kansas City and when the suggestion was made to enter two Negro riders in the race one of the promoters said he didn't think Kansas City would stand for it. "I would be afraid to attempt it as it might cause trouble".

"What kind of trouble?" I asked him.

"Well 'they' just won't stand for it, I'm told," he answered.

"Who are the 'they'", I shot back at him.

"The public."

"How do you know, that? Ever tried it?"

"No—and I don't want to take any chance", he concluded.

When I tried to sell some advertising space to the man, he wigged out of it by saying an ad in THE CALL would bring many Negroes out to watch the races and he again was afraid "they" wouldn't stand for it.

The "they" again was the general public.

All cities have sports followers who like any sort of keen competition and this city is no different from any other. Not knowing of the six-day bike race, the Negroes didn't attend and the result was that over a period of six days several thousands might have gone. The promoters lost money—a large sum.

After the race was over I talked to one of them. He admitted that several thousands of admissions would have helped out greatly. I asked him if the Negroes' money was any different in color from the money spent by white people.

He agreed that it was not.

So every time one white man or woman tells me he or she would do thus and so but for the fact that they are afraid that "they" wouldn't stand for it here or anywhere else I have come to the conclusion that I am being played for a fool.

IF the "theys" are the general public as these folks would have you believe they are, the "theys" in much greater numbers than we believe don't give a rap.

The "theys" won't stand for a Negro boy to meet a white boy in the ring in Alabama but an Alabama boy who is a member of the Tennessee boxing team that enters the semi-finals of the Tournament of Golden Gloves Champions in Chicago next week will meet a 200-pound Negro boy named Shields from Illinois if he draws him. There isn't but one thing for him to do if he does draw this black opponent and doesn't want to meet him and that is lose by not entering the ring and these Dixie boys don't do that as a rule.

Down South this boxer would excuse himself by saying "they" won't stand for it. Up North the "theys" say nothing. In Kansas City, the "theys" say nothing but those who believe themselves to be the "wes" seek to speak for the "theys".

Who are the judges of what the "theys" want or don't want anyway? If it is anybody it ought to be the "theys" themselves and not the self-appointed "wes".

—FAY

Deprived Of The Justice We Fought For, Race Needs A Stimulant, Says Reader

Negro's Patriotic Blood Pressure Is Low, Declares—
Will He Get a Square Deal In Army Increase and
Government Work Projects?

Editor, The Pittsburgh Courier,
Dear Sir:

The following endorsed article is another page from the Old Veterans Diary. This article strengthens my contention that the colored man has just cause to run a low patriotic temperature. Something should be done to see that he gets justice under the Constitution and an equal opportunity in the Land of the free and the Home of the brave. The colored man is not a natural rebel. Well let us see what the Old Veterans Diary has to say for us this time.

Jesse G. Andrews.
"Is the Negro turning red?" Well to use the language of the man on the street, "He is not turning white." Is the Negro as patriotic as

qualified.

He had to struggle to keep the jobs given him when he was first liberated. Now he has to struggle to get jobs he is entitled to under the existing laws, and for which he is well qualified to fill intelligently. He is not wanted in the Air Corps or Artillery even as an enlisted man. His military training in the Army has been reduced to the minimum. He is not wanted in the Navy except as a Mess Attendant. Those who have commissions as Reserve Officers are never been called to active duty in the Citizen's Conservation Corps (CCC) although thousands of their "pale faced" brothers have been given active duty in this corps. Only a scant number of Colored Reserve Officers are given active duty training annually. Except in a few isolated places Colored boys are not given any training in the Citizen's Military Training Camp (CMTC). The National Guard is kept to the minimum. The Colored man has a hard struggle to hold his own on the relief program.

The Negro's patriotic blood pressure is low. He needs a stimulus. He is leaning toward the political party now in power—hoping—trusting, but dubious. The Negro is not eccentric and he's "Nobody's Fool." He realizes very seriously that he is human and mortal. He loves his home and will die for its preservation. He appreciates the few privileges he enjoys. But just now he's at the cross roads and he hardly knows whether to turn to the right or to the left.

Will he get a break in the proposed increase in the Army? Will he get his proportion of work in the CCC and other emergency programs, or will he continue to pay taxes to support a system of military training and education, public works programs, etc. in which he is not represented in proportion to his numerical strength."

Jesse G. Andrews.

Mrs. Roosevelt Refers to Triplets as Pickaninnies

First Lady Writes Letter to Virginian Who Named Boys for President.

WHITE VERA WORKER SENT PHOTOGRAPH

First Lady Says She and F. D. Were "Amused."

FLASH-BULLETIN

Asked about the "pickaninny" letter by an AFRO reporter, Mrs. Schneider, secretary to Mrs. Roosevelt, said that the letter was authorized and that Mrs. Roosevelt knew about its contents.

Mrs. Schneider—What do you want to do with the letter?

Reporter—We want to use it as a news story.

Mrs. Schneider—Mrs. Roosevelt in answering the letter would not want it used for publication. Where did you get the letter?

Reporter—It simply came in as a report to us.

Mrs. Schneider—The fact that it was addressed to Mrs. Woodward leads me to believe that it was a personal letter and should not be used except you write for Mrs. Woodward's consent.

WASHINGTON — "They are certainly cunning little pickaninnies," wrote Mrs. Franklin Delano Roosevelt about "Frank," "Del," and "Rosy," 13-month-old sons of Mr. and Mrs. John and Mary Jones, relief clients of Prince Edward County, Va., after receiving Christmas greetings from the triplets.

The triplets are named Franklin Delano, and Roosevelt. They and their parents are the relief clients of Mrs. M. H. Morton, white, VERA worker of the county. The family got on the rolls just a few weeks before the birth of the boy, and so great was the appreciation of the mother and father that they decided to name their offspring after their benefactor.

Snapshot Taken

Last fall, Mrs. Morton made a snapshot of the trio and sent it to the state relief headquarters in Richmond. Miss Ella Agnew, director of women's work, came into possession of the picture and struck upon the idea of sending it to the President with the greetings of the Jones triplets.

The greeting was addressed to the President and Mrs. Roosevelt through Mrs. Ellen S. Woodward, national director of women's work for the FERA, in Washington. Several days later, Mrs. Woodward received a letter from the White House which was signed by Mrs. Roosevelt and read:

"Thank you so much for sending as the picture of the little pickaninnies.

"They certainly are cunning and the President and I were very much amused by it."

HAMMOND, IND. TIMES

JAN 11 1935

Objects to the Word Negress

East Chicago, Ind., Jan. 5, 1935. Editor Times:

For a year or more I have had it in mind to bring to your attention the frequent use of the word "Negress" in your columns so objectionable to your readers of my group. Being indisposed and shut in at present affords me an excellent opportunity to do so, which I am taking advantage.

It is notable that a major part of the newspapers and magazines showing the race every reasonable number I am happy to include the highly esteemed "Hammond Times," are now capitalizing the word "Negro." For this we are appreciative as a tribute to millions of black people who have risen from a low estate into brotherhood of races."

Another forward move would be the discarding of that linguistic abomination, "Negress," so prevalent and which in my judgment, whenever employed, defames the womanhood of a race, even though such may not be intended. It is regrettable that "Negro" admits of regular grammatical feminine formation. That of Jew, is Jewess, but very seldom used. American, German, Irish, British, Italian, Japanese and many others have no regular feminine form, and yet, the press seems to experience no difficulty whatever in designating the female of these nationalities when desired.

Whether realized or not, "Negress" is one of the most hateful terms that the white press employs in its reference to Negro women, and it stirs the blood of every self-respecting member of the race to fever heat with indignation. This certainly is a detriment to the wholesome and equitable interracial relationships so desirable and thus ought to be discontinued in interest of our common good.

The misnomer, "Negress," is seldom used except when associated with crime or other deplorable conduct. It savors of contempt, disrespect and inferiority. The term is only slightly less offensive than "nigger." Major Robert R. Morton of Tuskegee, one of the foremost representative of my race in America, writes: "The Jews, the Irish and other races have successfully banned such allusions to their own race from the press and from the stage. Negroes have the same feelings in the matter, though as yet are powerless to do more in this direction than to appeal to the best instincts and the more delicate sensibilities of such of their friends as indulge the practice, as a great many of them do."

I do not know of a single Negro newspaper, writer or speaker that uses this feminine form against which I am protesting. Whenever used by anyone it carries with it sinister inferences wholly apart from its normal and natural meaning. In each of your editorials in which reference has been made to the Negro, I commend you most heartily for being unquestionably fair and seemingly desirous of showing the race every reasonable regard. Now if you would ban that contemptuous designation, "Negress" from your columns "The Times" would be purged from practice. Will you consider it?

Conscious of the potent influence exercised by "The Hammond Times" upon public opinion, etc.,

I ask that you give this matter recently revised it so as to exclude Negro and Negress even when quoted. Certainly in this respect is the News a model for other white publications and also for some of our weeklies which haven't taken the time to find out what is in good taste.

Respectfully yours,
REV. F. CLARENCE VAN BUREN
CHICAGO, ILL.
TRIBUNE

JAN 5 1935

RACIAL DESIGNATION.

Chicago, Jan. 1.—The conference mentioned in the Voice of the People, under the head of "Racial Designation," in this morning's TRIBUNE, recalls very pleasantly the attitude taken by your editor in this particular matter. In the interest of clarity, however, it might be said that, in addition to Col. Denison, Messrs. Taylor and Watkins, the writer was chairman of the committee and as such had spent quite some time doing research work and arranging the material to be presented and took part in the conference.

There was some talk about the use of the word "colored," but the discussion had to do more particularly with the capitalization of the word "Negro," or noncapitalization. The representative of THE TRIBUNE agreed henceforth to capitalize the word, which it has done very consistently ever since the conference. This was considered the main achievement of our effort with your newspaper. Of course we have never objected to the word "colored." However, the propriety of the capitalization of this word is open more or less to question.

CHARLES S. DUKE.

Negro and Negress

The second rule in the new style guide of the New York Daily News reads: "Use colored with a lower case 'c'." No rule is necessary to remind reporters how to refer to other elements of our population. It is presumed they have common sense and respect for their personalities. Only because there has been a difference of opinion as to the best term referring to colored people and least offensive to all of them, does the News set this rule at the beginning of its guide where all may be sure to read and remember.

This News practice has the approval of the AFRO-AMERICAN which put this procedure into effect several years ago and more

How poor indeed America would be without the colorful career of Frederick Douglass whose birth is the occasion of anniversary celebrations this week! From a slave to confident of presidents is a rise which shows the possibilities there are in a human being.

We know not which to make the most of, the man's superb courage, or his keen brain. He had both. He persuaded men against their will. He was as effective abroad as at home. He lived long after the struggle for freedom in which he was one of the leaders, and died with undiminished powers. In an age when men were giants, Frederick Douglass loomed large.

Douglass' career ought to be as much a satisfaction to white Americans as to black. To the latter he is an example. To the former he is proof that despite all drawbacks, the nation's founders did create here a government, of the people, for the people and by the people.

Celebrating Douglass' birthday reminds us that every crisis has its man of the hour. Whether he is created by it, or comes into prominence then for qualities he always had, the leader steps forth for every grave situation. When Negroes were about to lay aside work under the impression that one became educated in order to be free of working, Booker T. Washington appeared. Everyone realizes today that the more he knows the more he is expected to do.

Unemployment is so general that it is hard to say how far it is a special problem for Negroes. Maybe we are going through a crisis now. But if it is one, never fear the man of the hour will appear. Maybe he is already at his task. The fight the Pullman porters are making has called for patience,

for sacrifice and for intelligent effort. If work is the Negro's next objective, it will be some one like the porters' leader, A. Philip Randolph, who will step in Douglass' shoes.

Dean Miller Asks Concerning The Negro's Courage

(By DEAN KELLY MILLER)

The Capital Transit Company has recently taken up the car track and substituted a bus line looping a section where prosperous and well-to-do colored people reside. There is hardly to be found a white person on either side of the route throughout its whole extension. A Washington school teacher who had taught colored pupils all along and who lives on the line was heard to remark the other day that she was ashamed to be seen on that bus because it carried nothing but colored people. Now, as a matter of fact, there were no other passengers within range, for the bus to carry. White passengers would have to walk several blocks out of their way to accommodate the fastidiousness of this colored lady for white street car fellow passengers.

I wonder if anywhere in this nation, or in this world, a white person could be found who would feel or express self-betrayal because of absence of contact with any other race or color. A man who is afraid of his shadow must abide forever in the shade or be perpetually embarrassed by his own administration. Race prejudice, though not innate, is deep seated and long abiding. We may calculate upon its continuance and baleful operation as far ahead as we are not able to foresee. We quarrel with it to very little advantage. Its decree is more effective than the law or the gospel. The Ten Commandments, the Golden Rule, the Sermon on the Mount, the Declaration of Independence, and the Constitution of the United States break down or balk at the color line.

Race prejudice has decreed res-

idential segregation and social separation in all matters involving intimacy of racial contacts. Against this decree the Negro is helpless. By appealing to the law through the N.A.A.C.P. he did indeed estop its operation of segregation under legal formula. But aroused race prejudice neither needs or heeds legal formula. But since the estoppel of residential segregation however by unanimous decision of the Supreme Court, the process has proceeded with leaps and bounds. Today in every city, town and hamlet where there is a considerable fraction of Negroes, the residential areas are sharply defined. New York, Philadelphia, Chicago, Baltimore and Washington furnish classic instances of this spirit of segregation.

Since then this process cannot be estopped or seriously modified by any power within the Negro's command, what does wisdom dictate as to his attitude toward a situation which controls him but over which he has no control. To feel belittled or degraded by such circumstances is but to stultify one's own soul. Because I must needs attend a separate church or send my children to separate schools or enjoy myself in separate social circles, must I, therefore, demean myself in my own eyes? The Negro must renounce race prejudice because he is the victim of it, just as the lamb must denounce the ferocity of the wolf; but he hypothecates his own happiness and the dignity of his own nature when he seeks satisfaction only in association of those who disdain and despitefully use him.

The time has come and now is, that a dignified and becoming self-respect demands of the race to make the most of segregated opportunities where the circumscribed boundaries cannot be removed. He must, of course, insist upon identity of public treatment, and upon quality where he may obtain identity, but he must cease condemning all relations and

conditions of life in which white people are not involved. The lamb might just as well insist upon social intimacy with the wolf as a condition precedent to his happiness and satisfaction of soul. I there be none but colored pupils within a given area, there will inevitably be colored schools, or at least schools that are colored. The Wendell Phillips High School in Chicago need think no less of itself because it is located in a black belt which determines the color of its student body. A Negro church need not go out of its way to secure white membership in order to worship the Lord in the beauty of holiness.

If the Negro is wise he will stop applying reproachful epithets to the circles to which his associations are limited. He thus exhibits the same type of folly as he bird which befools her own nest.

The Negro must cease forever whining and pining for unwelcome association with white folks beyond insistence upon his legal and civil rights. He must cease forever wanting what the white man has rather than having what he wants.

Brooklyn, N. Y. Eagle

FEB 13 1935 Negroes Bruised In Spirit Still, Minister States

Speaking before the Crispus Attucks Community Council at Public School 35, Lewis Ave. and Decatur St., last night, the Rev. Dr. C. W. Stewart of the Bridge Street A. M. E. Church urged "Negroes of America to stand together, just as the Union did at the time of the Civil War, and present a united front against the oppression which still manifests itself in the land of the free."

The council, which met to celebrate the observance of the 126th anniversary of Lincoln's birth, heard Dr. Stewart eulogize the Great Emancipator with the words,

Lincoln was not born great, nor did he have greatness thrust upon him; he achieved greatness.

"Still Chained" "Yet," continued Dr. Stewart, "despite the efforts of this great man to free the Negro slaves, our people are still chained. While they no longer suffer the crack of the whip and a bleeding back, it is their spirits which are shackled and their hearts that are bruised. "Our children stand shoulder to shoulder with those of other races, yet they find the doors of opportunity closed to them. They suffer social, political and industrial discrimination."

Other Officers George E. Wibecan, president of the council, presented the speaker. Other officers are Mrs. Gertrude Brawner, vice president; Robert P. Piel, executive secretary of the Attucks Councils of Greater New York. Mrs. E. C. Lawton, president of the Federation of Women's Clubs of New York State, was among the guests. The Rev. George Fraser of St. Augustine P. E. Church delivered the invocation.

Home, The News Tribune
February 10, 1935

USE OF THE WORD "NEGRO"

BOOKER Washington, one of the greatest among leaders of his race, was strict in his use of the word "Negro," rather than in the specious term "colored," and it is unfortunate that more leaders of the race he so ably represented do not carry on as he did.

Washington understood that "Negro" is the name of a race, just as "Indian" or "American," and he took a proper pride in the fact that many Negroes, especially in this country, had performed works which reflected credit upon the intelligence, patriotism and high purpose of many representatives of the race.

He tried to inspire pride among Negroes in the Negro race and his work in this connection was quite as important as his instructions of Negro youths in manual arts.

There is less reason for applying the term "colored" to members of the negro race than "pale-face" to the white man, or red-skin to the Indian, for "colored" has a wide variety of meanings when used as a racial designation it might with greater propriety be applied to Chinese, Japanese, Indians and many others whose flesh is not white or black.

Colored means to have anything that is not white or black. Thus a black negro is not colored at all. Colored also relates to the written and printed word, as when statements are colored in such a way as to deceive. Used in this connection, the word "colored" implies bias, false pretense or simulation.

The Negro who is familiar with the history of his race in this country, with the great advances that have been achieved, should have in the race the pride that Booker T. Washington felt and should not be ashamed either of the race or its name.

ATTENTION, COLORED CITIZENS!

Colored citizens of Indianapolis, and of the county of Marion:

This editorial is addressed especially to you.

Its primary objective is to create among Negroes more of demonstrated interest in the general economic welfare of the race in Indianapolis.

We regard this as imperatively necessary in view of the increasing numbers of deliberate barriers being erected illegitimately astride the path of our social aspirations everywhere in this city.

What should be your reaction toward the increasingly damaging state of affairs as you know it to affect our people economically right here in our own Indianapolis?

Are you cognizant of the miserable extent to which Negroes are dependent upon other peoples for their economic existence?

And, is it of any consequence to you that colored men and women are almost daily being kicked out of employment to make jobs for more favored groups in Indianapolis?

How does it impress you to know that the tendency everywhere throughout the United States is to surreptitiously block the Negro's economic progress and STARVE him to death?

Because of the color of our skins our people are being denied the right to earn a living, not only in private industries but in institutions owned and operated by Uncle Sam himself! You know that too, do you not?

What in your opinion, Mr. Self-Satisfied Negro, should be done, to offset the terrible economic calamity to which our people are heading as a result of all the systems of discrimination being set up against us everywhere?

Is it commendable on our part to knowingly continue to be the pitiful economic beggars that we are? Of course not, and no one knows any better than yourself, Mr. Negro, how contemptible it is for any race to be dependent for its existence from the other fellow's table. We are wallowing in the slime of our own criminal slothfulness and neglect.

Why will our people in Indianapolis not cooperatively strike out for themselves? Provide for their own independent livelihood and stop depending upon others to do for us

the things we should do for ourselves?

Now Mr. Negro Leader, Would-be Leader, so-called Leader or Leader Aspirants, this newspaper expects you to step forward! Answer these questions NOW!

Urge Boycott of Melons
With Insulting Name

NEWBURGH, N. Y.—Protest was lodged here with wholesalers and retailers against a watermelon known as the "Georgia Nigger Head." The action was taken by the Newburgh branch of the N. A. A. C. P. through Robert Branch, president. A paper sticker about two inches square appears on each melon with the offensive name in prominent letters. It was found that the dealer also displayed the name in a large sign in his window.

The Word 'Negro'

Editor, The Pittsburgh Courier,
Pittsburgh, Pa.
Dear Sir:

I am very proud of your paper and always enjoy reading it. I have read closely Mr. J. A. Rogers' writings and I have learned that the name "Negro" which he uses is only a name which the Moors of Morocco gave to a river in East Africa, because it contained black water. So, the name "Negro" applies to something black. Therefore, it cannot be applied to the human family, since we have red blood and white blood. It is ignorant of any people to make a custom of calling people by complexion. I hope and trust the fire will continue to burn in your paper until all of this word has been consumed.

Daniel All.

350 Wabash Avenue,
Toledo, Ohio.

ETHIOPIA'S STAND—

Negroes the world over cannot be other than moved and they cannot do other than admire the stand which Emperor Haile Selassie has taken toward the imperialistic determination of Italy to steal the ancient country of the Ethiopians by might and use of arms. Let the black emperor to his fellow countrymen: Die free rather than live as slaves."

It has been this spirit which has made possible all of the freedom that history records. It explains the freedom of America

from England; it explains the freedom of Haiti from France; and it explains the freedom of every other free people in the world.

WE ARE TOO TIMID—

Compare the attitude of the Ethiopian emperor to that of American Negroes. It was well stated by Judge H. Spencer in speaking before a group at San Jacinto Battle Ground last Saturday. He said that Negroes are too timid in asking for the things that we need and the things that we want.

The truth of the matter, of course, is that the man in the street is not timid; he is willing not only to ask but to contend for that which is his due. It is the Negro leadership which is timid,—which is fearful that it may lose its jobs, or some handouts, or some favors for themselves.

The Ethiopians cannot speak for themselves; but their emperor, Haile Selassie, refuses to take anything selfishly for himself; he speaks and acts for the benefit of his people. This is what the leaders of American Negroes must do if we would be free.

Nine Old Men—Their Acts Should Make Us Awaken

To the Editor of the AFRO: I have been reading the AFRO. The United States Supreme Court is the chasm of injustice that every one of us must cross before we can exercise the rights of American citizens. That court stands between every civil and political right we are deprived of; for it gives us the law, but not the spirit of the law.

I wish to heartily congratulate you; and I am glad to see that somebody has the guts to tell our side of that body which has been depriving us of our rights for over a century.

Every colored man, especially, should read this editorial masterpiece.

Your retrospective and prospective views show that not all of us are asleep.

A century ago, the famous Prigg vs. Pennsylvania Case (1832-1837), came before the Supreme Court of the United States, with the result that Margaret Morgan, alleged slave from Maryland, and her children, were declared slaves, and, even though she had lived in a free state several years, she was returned to slavery.

Two Volunteers. To the Editor of the AFRO: We are willing to join the Ethiopian army and aid that country in its coming battle for freedom.

WILLIAM DEANSURE
HORACE HAZZARD
113 S. Jordan Street
Allentown, Pa.

Kelly Miller Discusses

Power of

The Negro Press

Washington Tribune
Washington D.C.

During the past decade practically every phase of Negro life, comprehensively considered, has been stationary or retrograde. The Negro church has fallen from its high state of promise and prestige and is threatened with financial and spiritual bankruptcy. The several denominations have reached a new low beyond which it can hardly decline further and must needs move forward or lose its hold upon the support of the people. Of all the misfortunes which have befallen the race, this is the greatest.

The Medical Fraternity, which at one time represented the elite among the professions because it enjoyed an income beyond the rest, is now struggling for existence under the heavy weight of the depression.

Our banks, insurance companies and business enterprises have for the most part come to grief, not less because of the nation-wide depression than by reason of the inefficiency or downright rascality of their promoters. Politically, the race has wholly lost out in the South where the bulk resides, which was offset somewhat by incidental gains in the North. But the effective political power of the race is best exhibited in the South where they are and not in the North where they are not.

Our schools are rapidly passing from under Negro influence and control to that of the white manipulators. These are not of the philanthropic disposition of the founders of Negro education and their interest in the race is rather of the negative rather than of the positive character. Their function is to see that the funds are wisely applied and that the system is efficiently operated rather than to develop character, power and purpose on the part of the Negro. Schools and colleges under Negro support, inspiration and management have all but fallen out of the equation for want of adequate nurture. Of course there is enlargement of machinery and apparatus and heightened efficiency in technical instruction but no increase in power or inspiration.

THE PRESS IS THE ONLY RACE POWER

I might go on through the entire catalogue of racial enterprise and find the same depressing note running through them all but this might be interpreted as pessimism.

There has been encouraging upsurge of the literary spirit among the younger writers, musicians and actors. This however takes the form of pictorial and mimic art rather than the disposition to grasp and grapple with the actualities of racial life.

But there is one flourishing oasis amidst the desert. Of all the agencies that work among Negroes the press alone has made and is making substantial progress. The press falls wholly under Negro ownership and enterprise. It is the only independent voice of the people. Our ecclesiastical leaders have lost their former prestige as spokesman for the masses. School teachers are controlled by those who contribute

to their sustenance and dare not call their voice their own. Only the press is left to appeal boldly for the people as it ought to speak.

In the early years of its life, the Negro press was regarded as a discredit all but a disgrace to the pretended intelligence and advancement of the race. The mechanical make-up was impossible, the typography was bad, the language was oftentimes grammatically inaccurate, to say nothing of being rhetorically inelegant. Advertisements of skin bleachers and hair straighteners seemed to furnish their chief means of existence. It was on the whole, with a few shining exceptions, sordid and venal. Their policy, opinion, and judgement were bought and paid for by political bosses. On the approach of each campaign the political managers and manipulators allotted a few hundred dollars to each publication which was considered sufficient to control both the news service and editorial opinion in favor of the Republican Party which, at that time, was the only payer bidding for Negro support. Negro thinkers, or those who thought they were thinkers, scholars, writers and authors of literary pretension, scarce disdained to have their productions appear in the Negro press.

PRESENT-DAY PAPERS ARE COMMENDABLE

But all of these conditions have been greatly improved. mechanical make-up, the typography, literary quality, the dignity and tone of the editorial utterances have approached much nearer the journalistic standard. The editorial discussion is conducted with engaging thought and pleasing style. Leading Negro writers and scholars are now glad to have their contributions appear in the Negro journals. White people, who wish to keep in touch with what is going on in the Negro world, do so through this means. Every Negro who professes to be informed must keep in touch with the Negro press. There are about fifty Negro papers throughout the country which rank in the better classification. All of these seem to be financially successful. Several of these papers have a certified circulation of over fifty thousand and support a staff of a half-hundred people. These represent perhaps the most successful business enterprise the race is now conducting. The best of these journals have filed their "declaration of independence" and their editorials open no longer to the control of the politician. Advertisements are being placed on a dignified business basis. The Negro press is steadily growing in efficiency and power. The advertiser may buy space according to a fixed schedule of rates but must not intrude upon the editorial page. If the race wishes to gain its rightful place in the political, industrial, economic and social scheme of things it will be largely through the instrumentality of the Negro press.

THOUSANDS FOR ZOO—

Informers
I noticed in the papers the other day that the Houston City Council had voted between twenty and thirty thousand dollars for improvements at the Zoo. This is the place, as we all know, where the city keeps its wild animals and beasts of the forest. It is thought by the City Fathers of "Heavenly Houston" that better care and more comforts are in order for these visitors from the jungle.

Then I thought of the fact that in all its history the City of Houston has not spent one dime to provide parks and playgrounds for one-fourth of its human population, and that the City Fathers have refused to make such appropriations for this one-fourth of the population simply and only because they are black.

In other words, they have thousands to spend to improve conditions at the Zoo, but not one cent for recreational purposes for the Negro children of the city, who, statistics show, need recreation worse than any other children in the city.

And then I thought of how the mayor and city commissioners go to church on Sunday to worship him who said that the foxes have holes and the birds have nests, but the Son of Man hath not where to lay his head.

DURHAM CITIZENS

SELECT GROUP TO ACT FOR THEM

Journal and Guide
DURHAM, N. C.—The Negro citizens of Durham in mass meeting assembled, August 15, selected a committee to represent the Negro in all matters affecting the Negro's educational, civic and political interests. 9-7-25

The committee is composed of C. C. Spaulding, J. S. Shepard, J. T. Taylor, L. E. Auston, R. N. Harris, R. L. McDougald, and W. D. Hill.

The following officers have been elected from the committee: Mr. Spaulding, chairman; Dr. Shepard, vice chairman; Mr. Taylor, secretary; Mr. Harris, assistant secretary; and Mr. McDougald, treasurer.

It is the plan of this committee to have similar committees in every county of the state in the near future.

NEW YORK TIMES

OCT 3 1935 ASKS BOSTON SCHOOLS TO BAN KIPLING BOOK

Delegation Charges 'Captains Courageous' Insults Negroes—Assails Thompson's History.

Special to THE NEW YORK TIMES.
BOSTON, Oct. 2.—"Captains Courageous," a book on which a whole generation of American and British boys modeled their ideal of nanhood, which is on the recommended reading list in Boston public schools, has been attacked as fomenting racial animosity.

Rudyard Kipling's classic and Wylie Thompson's "First United States History" have become the targets of the South End Parent-Teachers Association, which has demanded that both books be banned from the schools.

Kipling's story of how a weakling became a man aboard a Gloucester fishing schooner was construed by the association as an insult to Negroes because of the recurring use of the word "nigger."

Objection was made to the Thompson history on the ground that it places the Negro in an improper light in the reconstruction era following the Civil War.

Patrick T. Campbell, Superintendent of Schools, told a delegation which protested use of the books that the matter was beyond his jurisdiction.

"It has been rather a long time since I read these books," he said, in commenting on the protest. "I do not remember any details that might be objectionable. I was rather amazed that this charge should be made against the Kipling story."

Unusual Galaxy of Notables Invade Chicago For Negro History Meet

Journal - Guide 4-28-35
CHICAGO, Ill.—The grand celebration of the twentieth anniversary of the Association for the Study of Negro Life and History, the association spoke on "The Call which met in Chicago last week of the Neglected Race." brought together a cast of notables that was impressive even to the sophisticated "Windy City."

The opening session was held Sunday afternoon, September 8, at the new Wendell Phillips High School and featured a demonstration of the achievements of the Negro in music. The program had been arranged by Mrs. Maude Roberts George, chairman of the music committee and among the artists appearing were Shelby Nichols, baritone; Mable Roberts Walker, the Umbrian Glee Club of Chicago; Miss Margaret Bonds, Mrs. Elsie Breeding, Miss Florence B. Price, of Chicago, Mrs. Roena Muckleroy Savage of Jefferson City, Mo., Mrs. Clara E. Hutchins of Chicago and Mrs. Lucy Harth Smith of Lexington, Ky.

At six o'clock on the same day the general committee of Chicago entertained at International House for the visitors. A. L. Jackson, chairman of the general committee, introduced for short welcome addresses Dr. M. O. Bousfield, Miss Vivian Harsh, Robert S. Abbott, George R. Arthur, J. R. Rohrer, Professor M. S. Holt, Miss Mary E. McDowell, Dr. Mary F. Waring, Mrs. Helen Brascher, Harry M. Englestein, Richard L. Jones, Dr. A. L. Scott, Morris Lewis, and Dr. A. G. Falls.

Brief responses were made by F. Grigsby of Detroit, A. C. Lindsay of St. Louis, Laurence G. Jones of Piney Woods, Mississippi, Prof. E. F. Brazeal of Morehouse College, Dr. O. Z. Calloway of Tuskegee, Mrs. Louise H. Pack and Miss Juanita Howard of Washington.

Norfolk Va.
Monday and Tuesday the history of the Association was rehearsed at St. Marks M. E. Church. Bishop Randall A. Carter presided. Dr. W. Sherman Savage, of Lincoln University, Mo., Prof. Luther P. Jackson and Dr. E. W. Moore, Columbus, Ohio, took feature roles.

Professor Lloyd O. Lewis, of Morehouse College, Prof. Rayford W. Logan of Atlanta University, Judge Albert B. George of Chicago, H. Theo. Tatum of the Roosevelt High School, Gary, Ind., and Herman Drer, vice-principal of Sumner High School, St. Louis, were other speakers.

Monday evening, President Mary McLeod Bethune, of Bethune-Cookman College, Daytona, Fla., spoke for the Carter G. Woodson, the director of the association spoke on "The Call which met in Chicago last week of the Neglected Race." Professor W. B. Hesseltine, of the University of Wisconsin, Professor Lorenzo J. Green, of Lincoln University, Mo., Dr. John M. Gandy, of Virginia State College, Professor Melville J. Herskovits, of Northwestern University, and Dr. W. B. Hamby, of the Field Museum of Natural History, President J. R. E. Lee of Florida A. and M. College, President R. R. Wright of Wilberforce University, Mrs. Laura Boulton of Chicago, Professor Ralph J. Bunche of Howard University and Dr. F. Ernest Work of Muskingum College, New Concord, Ohio, who discussed "Ethiopia, or Abyssinia as a Pawn in European Diplomacy," were among Tuesday's speakers. Inasmuch as these speakers had all traveled and studied in Africa and Dr. Work had served as educational adviser to the Negus of Abyssinia, this proved to be the most popular session of the conference.

Business Session

Captain Louis R. Mehlinger, secretary-treasurer of the Association presided at the business session Wednesday. Prof. L. O. Lewis served as secretary. By motion, the secretary was instructed to cast the unanimous ballot of the Association for the reelection of the entire corps of officers. The final session was held in Evanston in Harris Hall of Northwestern University for "Presenting the Work of the Association to the North Shore," with Dr. Walter Dill Scott, president of the University, presiding. Alderman E. R. Jourdain, Dr. Charles H. Wesley, of Howard University, and Captain L. R. Mehlinger spoke.

HISTORY ASSOCIATION HOLDS STIRRING MEETING-CELEBRITIES MAKE ADDRESSES

Dr. Carter G. Woodson
Interesting Session

Chicago, Ill.,—(Special)

Amid the downpour of rain and the sweeping of high winds and flooding of streets a representative element of Chicago joined with the delegates to the conference of the Twentieth Anniversary of the Association to witness on Sunday afternoon, on the 8th of September, at the New Wendell Phillips High School the demonstration of the achievements of the Negro in music. A most interesting program had been worked out under Mrs. Maude Roberts George, chairman of the Music Committee; and the artists creditably performed their parts. Among these were Shelby Nichols, baritone; Mabel Roberts Walker, the Umbrian Glee Club of Chicago, Miss Margaret Bonds, Mrs. Elsie Breeding, Miss Florence B. Price of Chicago, Mrs. Roena Muckleroy Savage, of Jefferson City, Mo.; Mrs. Clara E. Hutchison of Chicago gave a survey of the Negro in music, and Mrs. Lucy Harth Smith of Lexington, Ky., delivered in an impressive manner an appreciation of the Negro in this art.

At six o'clock on the same day the general committee of Chicago entertained at dinner at International House the visitors present at this conference. At the close of the repast, Mr. A. L. Jackson, chairman of the General Committee in charge, introduced for short welcome addresses Dr. M. O. Bousfield, Miss Vivian Harsco, Mr. Robert S. Abbott, Mr. George R. Arthur, Mr. J. R. Rohrer, Prof. M. S. Holt, Miss Mary E. McDowell, Dr. Mary F. Waring, Mrs. Helen Brascher, Mr. Harry M. Englestein, Mr. Richard L. Jones, Dr. A. L. Scott, Mr. Morris Lewis, and Dr. A. G. Falls. Brief responses were made by Mr. Snow F. Grigsby of Detroit, Mr. A. C. Lindsay of St. Louis, Mr. Laur-

ence C. Jones of Piney Woods, Miss, Prof. E. F. Brazeal of Moorehouse College, Dr. O. Z. Calloway of Tuskegee, Mrs. Louise H. Pack of Washington, and Miss Juanita Howard of the same city. The one hundred and eighty persons who enjoyed this dinner and the thirty-four who for lack of seats could only observe the party from an adjoining room testify that it was an enjoyable occasion.

At ten o'clock Monday morning on Tuesday, the 9th, at the St. Mark's M. E. church, the history of the Association was rehearsed. Bishop Randall A. Carter, a member of the Executive Council, presided. Dr. W. Sherman Savage, of Lincoln university in Missouri, began the program with a paper on "Twenty Years of the Association for the Study of Negro Life and History." He was followed by Prof. Luther P. Jackson with a paper on "The Work of the Association and the People." After these two gentlemen had reviewed in detail the record of the organization those interested participated in a general discussion opened by Dr. E. W. Moore, of Columbus, Ohio. Special efforts of the Association were commended, inviting fields for the extension of its usefulness were pointed out by various speakers.

The afternoon session took place in the same place with Prof. Lloyd O. Lewis, of Morehouse College, presiding. Prof. Rayford W. Logan, of Atlanta University, read a paper entitled "An Evaluation of the First Twenty Volumes of the Journal of Negro History." Following him appeared Judge Albert B. George, of Chicago, with an address on "The Negro and the Public Mind Today." He endeavored to show how this and other movements have influenced the thought of the people. During the general discussion interesting and valuable suggestions came from Mr. H. Theo. Tatum of the Roosevelt

High School of Gary, Ind., and from settled down to "Looking at West Africa from the point of view of the of the Sumner High School of St. Louis. Others made informing remarks, of Northwestern University, marks in extending this discussion delivered an address on "The Significance of West Africa for Negro Research," and Dr. W. B. Hambly of the Field Museum of Natural History, delivered an illustrated lecture on African Art and Handicraft.

At the evening session at the New Wendell Phillips High School on the same day the Mayor of Chicago could not be present as planned, but sent Major Adam E. Patterson to make a few remarks. The first speaker of the evening was President Mary McLeod Bethune, of Bethune-Cookman College, Daytona, Fla. She spoke both interestingly and informingly on "The Association for the Study of Negro Life and History: Its Contribution to Our Modern Life." Her main thought was that after spending the past twenty years in saving and publishing in scientific form the records of the Negro, the Association in the future must devote more time to interpreting these facts to the people. The program for the evening closed with an address by Carter G. Woodson, the director of the Association, on "The Call of the Neglected Race." The speaker endeavored to show this call for service in dis-

covering and popularizing the truth in being answered by the Association. On Tuesday morning with the Director of the Association in the chair, Prof. W. B. Hesseltine, of the University of Wisconsin, spoke on "Some New Aspects of the Pro-Slavery Argument." Prof. Lorenz J. Greene, of Lincoln University in Missouri, followed him with a survey of "Slavery in New England." Both of these well prepared and effectively read papers evoked a prolonged general discussion which, with the exception of one or two diversions proved immensely informing. The speakers were adequately prepared to answer intelligently the most searching questions on the movement of the ante bellum period as they connected with slavery or were determined by that system.

On Tuesday afternoon with Dr. John M. Gandy, of Virginia State College, in the chair, the session was that after spending the past twenty years in saving and publishing in scientific form the records of the Negro, the Association in the future must devote more time to interpreting these facts to the people. The program for the evening closed with an address by Carter G. Woodson, the director of the Association, on "The Call of the Neglected Race." The speaker endeavored to show this call for service in dis-

On Tuesday afternoon with Dr. John M. Gandy, of Virginia State College, in the chair, the session was that after spending the past twenty years in saving and publishing in scientific form the records of the Negro, the Association in the future must devote more time to interpreting these facts to the people. The program for the evening closed with an address by Carter G. Woodson, the director of the Association, on "The Call of the Neglected Race." The speaker endeavored to show this call for service in dis-

business session. In the absence of the president, Captain Louis R. Mehlinger, secretary-treasurer of the Association, presided. Prof. L. O. Lewis served as secretary. The reports of the officers of the organization were submitted, discussed and approved. By motion the secretary was instructed to cast the unanimous ballot of the Association for the re-election of the entire corps of officers. The chief matter of new business which followed was that of making the support of the Association nation-wide. A motion prevailed to appoint a large committee with one or more representatives from each state with a steering committee composed of those in and near Washington. Persons from the various parts were suggested and their names will be published as soon as the number willing to serve can be ascertained. The matter of the next meeting place was left to the judgment of the Executive Council inasmuch as there was a difference of opinion as to whether the Association should favor Detroit or Richmond, Va.

The final session was held in Evanston in Harris Hall of Northwestern University for "Presenting the Work of the Association to the North Shore." Dr. Walter Dill Scott, president of the university, presided, Alderman E. R. Jourdain, briefly but intelligently discussed "What the Negro May Learn from History." Dr. Charles H. Wesley of Howard university, then delivered a scholarly and eloquent address on "The Reconstruction of History" as the thing necessary to give the Negro credit for his glorious past and to induce the biased of other races to treat the Negro as a citizen and brother. The address left a lasting impression and served as a fitting climax of the celebration of the Twentieth Anniversary Association. The meeting adjourned after some remarks by Captain L. R. Mehlinger, secretary-treasurer of the Association.

Thus passed into history the most largely attended and the most impressive assembly ever held by the Association. To this success the

On Wednesday morning came the

unselfish efforts of the General Committee in charge of the celebration with A. L. Jackson as chairman and Morris Lewis as secretary made a large contribution. These public spirited citizens were warmly supported by others from various walks in the City of Chicago and workers from afar who met the challenge of the Rosenwald Family Association that appropriated \$750 toward the expenses of the conference on the condition that an equal amount be raised elsewhere. Mr. George R. Arthur who made this suggestion to his foundation was prompted by the remembrance of the fact that Mr. Julius Rosenwald early became interested in the Association, contributed to its support, and served as a member of its Executive Council.

The interest during the week became city-wide and sessions near the end of the conference were crowded beyond the seating capacity of the auditoriums in which they were held. To supply the information required it became necessary for the officers and visitors to remain in the city after the conference to address institutions and circles of citizens desiring to learn more of the message of the Association for the Study of Negro Life and History. The persons thus moved represented the best elements of both races in and near the City of Chicago.

Wendell, N. C., Farmer
February 7, 1935

Negro History Week Feb. 10-16

(By Ruth Morgan)

In history the Negro deserves a high place. No other race has achieved so much with such a little help without.

To be brief, the early history of Africa is very much like that of any other continent. Just as we have learned that the Japanese, Chinese, Hindu, Assyrian and Babylonian empires developed in Asia and just as we have likewise surveyed the rise of Carthage, Greece, and Rome, so we find their parallels in Kumbi, Manding, Souhay, and Mossi. Their history shows a social and political order which maintained the peace, provided for the public welfare, and promoted human progress. The people were healthy, industrious, happy and long lived. Their Kingdoms and empires endured as long as the most successful of ancient and modern times.

The African back-ground of the Negro offers an explanation for many things observed today among the Negroes of America. The Africans subjected to the strict control of chiefs, Kings and emperors, had the tradition of being law-abiding. To this ideal the Negro has lived up consistently. With the exception of those charged with infractions of the law resulting from impoverishment and social repression, the Negroes constitute the most law-abiding element of our population. With this type of background as should be justly proud and celebrate daily his achievements and to instill into the minds of the younger generations the history of the race. This is not done daily but a week is annually celebrated as Negro History Week, which begins on Feb. 10 and is observed in every Negro school in the country and in many white

schools.

The public is invited to attend the observances of the week at the Wakefield-Zebulon School. The Senior Class will have charge of the elementary grades each day from 10:40 A. M. to 11:30 A. M. The Freshman Class will have charge of Assembly periods on Monday, Tuesday and Friday.

The following Negro Makers of History will be mentioned:

Frederick Douglas, Paul Lawrence Dunbar, Toussaint Louverture, Crispus Attucks, Booker T. Washington, Carter G. Woodson, W. E. B. Du Bois, Nathaniel Dett, Roland Hayes, Henry O. Tanner, John Chavis, Granville T. Woods, George Carver.

Atlanta, Ga., Feb. 10, 1935

Negro History Week Is Planned By College Here

Georgia Normal School
Plans Celebration, Beginning Feb. 10.

Under the supervision of the department of Social Sciences, the Georgia Normal and Agricultural College of this city will observe Negro History Week, February 10-17. According to President J. W. Holley this will be one of the biggest celebrations in the history of the school.

Daily programs, starting with exercises scheduled for Sunday morning will be concluded Sunday afternoon, February 17. These daily programs will include lectures on various phases of Negro life, such as music of the Negro and poems and heritage the American Negro and papers by students of Negro life.

Sunday, February 10, at 11 o'clock, President J. W. Holley will deliver a sermon, the theme of which will be "The Negro's Contribution to Religion." Sunday afternoon at 3:30 o'clock, Toye George Davis, head of the Social Sciences, will lecture on "Racial Pseudomorphoses—an Appraisal of Negro Culture." Monday morning, February 11,

Dean F. Marcellus Staley will give a discourse on "The Trend in Negro Education." Tuesday morning's program will be given over to the department of music, at which time Charles W. Saulsbury, director of music, will give an interpretive lecture entitled, "From Africa to William Dawson of Tuskegee."

Wednesday morning will be known as students' activities period. At chapel a selected group will present a Lincoln Douglas program. Thursday, James R. Frazier, principal of the high school will lecture on "Negro in Agriculture, Past, Present, Future." Friday Professor Barbara A. Ware, will discuss "The Home Life of the Negro."

The final program of the week will be held Sunday afternoon at 3:30 o'clock. Under the supervision of the director of music, a pageant will be given, also a lecture on the topic, "Negro Literature, an Index to the Negro," by Professor Maude T. Carter, of the Department of English.

Throughout the week special music will be rendered by the musical organizations. The public is cordially invited to be present at all of the exercises, Doctor Holley said.

New York World Telegram
FEB 11 1935

NEGROES DEVOTE WEEK TO HONOR HEROES OF RACE

Study Achievements of Men
Who Contributed to American Progress.

WAR RECORD IS NOTABLE
Two in 369th Infantry Were
First U. S. Soldiers Decorated for Bravery.

By the Associated Press.

ATLANTA, Ga., Feb. 11.—America's 12,000,000 Negroes have designated this week as Negro History Week to celebrate known achievements of the race and to dig into history to discover hitherto unknown facts of success or service.

"Even Negroes have been surprised at the results," says Dr. R. B. Eleazer, educational director of the Commission on Inter-racial Cooperation. "They have found, for example, that the African natives, supposed to have been wholly without civilization, had quite a culture in arts and crafts."

Helped Create Wealth.
"They are believed to have been the first to smelt iron and forge instruments of usefulness and beauty. They were skilled weavers, rug makers, potters and wood carvers. They have always had a genius for music."

"Many of these arts they brought with them to America, where they early became the skilled workers of the South—carpenters, masons, millwrights, blacksmiths. Thus and as agricultural workers, its Negro millions have contributed immeasurably to America's physical development and to its vast accumulation of wealth."

Notable Individuals.
Revelations in which the Negroes take great pride include these:—

Benjamin Banneker, a slave born in Maryland in 1731, constructed the first clock built in America and became an astronomer of note.

George Moses Horton, a slave employed as a janitor at the University of North Carolina, wrote a little volume called "The Hope of Liberty" which has come to be regarded as an American classic.

Of the 380,000 Negroes enrolled for service with United States forces in the World War, 200,000 went overseas and two Negroes in the 369th Infantry were the first American soldiers decorated for bravery.

The Croix de Guerre was awarded by the French to four entire Negro regiments for heroism in battle.

NEW YORK TIMES

FEB 11 1935
NEGROES HONORING
NOTABLES OF RACE

Also Searching Books and
Other Records for Forgotten
Racial Achievements.

OBSERVE 'HISTORY WEEK'

List Is Compiled Showing Distinction Won by Negroes in Many Fields.

ATLANTA, Feb. 10 (AP).—This week is being observed by Negroes as Negro History Week for the celebration of known achievements by Negroes and research to learn of others. There are 12,000,000 of the race in the nation. Negro leaders started the annual celebrations several years ago.

Hundreds of Negro schools and churches will dig into history books for information on the background of the race or the lives of Negroes who gave notable service in any useful field.

Records in which the Negroes take great pride include these: Phillis Wheatley, African-born slave, was educated in America and became a poet of such note as to attract the attention of George Washington and the King of England, the latter receiving her in 1783.

Benjamin Banneker, a slave born in Maryland in 1731, constructed the first clock built in America and became an astronomer of note.

George Moses Horton, a slave employed as a janitor at the University of North Carolina, wrote a little volume called "The Hope of Liberty" which has come to be regarded as an American classic.

Crispus Attucks, a Negro, was the first American to fall in the Boston Massacre of March 5, 1770. Peter Salem, Negro soldier in the Colonial Army, won distinction in the battle of Bunker Hill and was credited with killing Major Pitcairn, the British commander.

Negroes in great number followed Commodore Perry in the battle of Lake Erie and General Andrew Jackson at New Orleans and received the praise of those commanders for their bravery under fire.

Of the 380,000 Negroes enrolled for service with United States forces in the World War, 200,000 went overseas and two Negroes in the 369th Infantry were the first American soldiers decorated for bravery.

The Croix de Guerre was awarded by the French to four Negro regiments for heroism in battle.

Perhaps the greatest of all American Negroes, in their own estimation, was Booker T. Washington.

Once a nameless wail, he founded the Tuskegee Institute in Alabama.

FEB 14 1935

The Elephant Remembers

The Negro Discovers Himself

The celebration of Negro History Week reminds us that no race we have achieved so much with so little help and so many handicaps. Important factor; we are told that the negro was an important part in it. In the discovery and exploration of America one wishes to delve into the remote past, he will find that in Ethiopia it was Negro by name of Alonzo in the very region now torn by the conflict between Italy and Abyssinia, there had developed centuries ago a native Negro culture worthy of study.

Of course, this culture did not penetrate into remote parts of Africa, and much of it has been lost through the centuries. Yet still it is a heritage which the black race is learning more and more to appreciate—and the whites too.

It was the institution of slavery that built up those racial antagonisms which have persisted long after emancipation. The Negro himself came to accept his inferior position as in the nature of things and it is only comparatively recently that within the Negro people there has come a consciousness of their own talents.

It has been a long slow struggle to win recognition, largely because at first we measured progress in terms of Caucasian civilization. The Negro who became most nearly like a white man was considered to have improved himself most. Now we are beginning to realize that only through the development of his natural capacities can the Negro find his proper place.

In recent years we have seen a rapid change. The Negro has won recognition in many fields, particularly in the arts. In music and literature he has influenced in turn his white brothers. In other words, he has something of his own to contribute. The more he is interested in his own past and those experiences through the centuries which have left their impress on his physical and spiritual make-up, the more surely will he be able to make the most of the present and the future.

Lumberton, N. C. Robesonian Butler, Ala. Advocate
February 25, 1935 March 7, 1935

NEGRO HISTORY WEEK

Achievements Since Slavery Featured at Parkton Negro School.

Correspondence of The Robesonian.
Parkton—Parkton colored school celebrated negro History Week Feb. 11, 13, 15.

Monday, Prof. McKethan lectured to the faculty and students upon the negro's achievements since slavery.

Wednesday, Marie Wilkerson and Annie J. Davis, members of the faculty, gave interesting remarks upon the negro in the field of education, literature and art. Prof. S. T. Brooks responded by summaries of the two subjects.

O. E. Austin teacher of 2-3 grades, furnished music for each program.

H. R. McKethan is principal.

of American life of worthwhileness, but what the negro has not played an important part in it. In the discovery and exploration of America we are told that the negro was an important factor; we are told that it was Negro by name of Alonzo Pietro who piloted the ship the Nina upon which Columbus and his crew sailed.

It was shown by the students who made contributions to this program to help make it a success, that the negro has ever been a loyal citizen in the defense of his country, it has never called upon him to defend it but what he has not always answered in the affirmative, he has never played a traitor to the cause of this great country.

History tells us that Fredrick Douglass, one of our outstanding negroes who helped to enlarge the domain of liberty; Booker T. Washington taught the handicapped how to become efficient workers in their chosen spheres; Paul Lawrence Dubar one of the beauties of our race, portrayed the Lowly Life; Henry Ossawa Tanner, another one of our Negro artists expressed on the canvas the noble striving and achievement of a noble soul.

Before we close this brief survey of outstanding meritorious negroes I wish to mention just one outstanding negro woman who is certainly holding up the side of her sex, this woman is Miss Nannie H. Burroughs of Washington, D. C. who is founder and President of the Young Women's Industrial Training School in Washington, D. C. This great leader is turning out some noble women from this splendid institution, who are an asset to the race and nation at large.

In conclusion I wish to say that our negro boys and girls can make no mistake in studying the life and character of noble men and women, who stand for the nobler thing of life, such study when properly done will make for solidarity in character building.

Yours Truly,
J. E. Pickett, Principal.

The students who participated in the program brought in a very clear way that there is scarcely any phase

Vicksburg, Miss. Post

March 14, 1935

With Other Editors

HISTORY OF THE NEGRO

Negro History Week was observed recently by the Smith - Hughes school at Dubin and the aim of the negro institution was outlined by Principal Daugherty, instructor of English and head of the Smith-Hughes department.

The program of one day of that week was given over to the "Life of Booker T. Washington," and should have been helpful for those who attend that school. If negroes would adhere more closely as they grope forward for learning to the life of Booker T. Washington, they would no go so very far wrong.

Booker T. Washington came out of bondage not alone by mental effort but by physical toil. Born a slave in Virginia, he was sold on the block three times. He chose for himself the name of "Booker" since dusky playmates thus dubbed him because he was always glancing into a blue back speller. From first to last, he toiled with his hands, first in the coal mines of West Virginia, next at Hampton Institute in Virginia, established by General Samuel C. Armstrong.

Work with hand as well as head was Washington's weapon against ignorance, superstition and laziness. He said invariably to the negroes: "Break your fetters with work." He wanted his race to become carpenters, blacksmiths, mechanics, bricklayers and farmers, rather than to attempt intellectual labors.

We of the white race have earned our right to work with the head because we have come up through physical toil in thousands of years of struggle. Thus must the negro race, too, work out its salvation

GILLESPIE CONDEMNS PETITION!



Cleveland, O., May 24, 1935.

Mr. W. P. Dabney, Editor
The Union.

Dear Friend:—I am informed that certain colored people in Cincinnati have petitioned the school board to put white teachers and pupils out of Dyer School and in their stead place colored teachers and pupils. It is shocking to think that one could find Negroes in Ohio urging a school board to commit an illegal act. Such conduct makes a decision like that rendered in the Doris Weaver case possible. Such conduct, also, hurts legislation favoring Negroes at Columbus.

I trust the colored citizens in Cincinnati, who are concerned about their future will insist that the petition be withdrawn forthwith.

Sincerely yours,
CHESTER K. GILLESPIE.

Chester K. Gillespie, a brilliant young lawyer of Cleveland, made great record while in the legislature. His defeat was a calamity.—Editor.

NEGRO HISTORY WEEK GRIPS THE NATION

(By the Association for the Study of Negro Life and History, Inc.)

The celebration of Negro History Week is being worked out with renewed interest as a movement of increasing importance as the years go by. The desirable results expected from the effort become more and more apparent from day to day. The libraries are doing more than ever with exhibits and projects. Institutions are seeking additional literature, asking for suggestions, and calling on intelligent persons for a new interpretation of the Negro in the social and economic order. Dr. C. H. Wesley will tour Texas, Rayford W. Logan will cover the South-east, Herman Dreer will stir the Louis area, Lorenzo A. Greene will penetrate the section beyond the Mississippi, and C. G. Woodson will tour the Middle West as far North as Detroit.

In three of the Southern states the curricula are being reconstructed so as to include the Negro as a factor in the making of world culture. Three city school systems are working out special courses of study in order to direct the teaching of the Negro throughout the grades from the kindergarten to the university. Three publishing houses desire to bring series of special readers for Negro schools. The Association for the Study of Negro Life and History believes, however, that for the time being such literature should be made supplementary only up to the junior high school and then only until such time when we can bring authors of our public school text books to treat of the culture and achievements of the Negro as they do other elements of our population.

In these efforts to reconstruct the courses of study there should not be an elimination of anything now useful. The aim should be to reconstruct the curricula by including that large body of literature which race prejudice up to this time has excluded. The Negro is not to stop studying what he has heretofore prosecuted. He will continue to apply himself to the mastery of language, literature, history, art science, mathe-

matics and philosophy. He will approach these things, however, from a new point of view. Instead of studying them in relation to the oppressors of the race these things will be studied by beginning first with the Negro in himself and then by taking up these things in relation to the Negro. This new method of approach is the fundamental principle of education, or they will be instrumental in assisting the whites that Negroes should have separate Y. M. C. A. establishments, separate playgrounds, and separate schools where such things have never been thought of, or they will be instrumental in assisting the exploiter of the race in unloading on Negroes costly abandoned churches, or in selling out thoughtless Negroes to the unprincipled bosses in control of the Negro vote. The Association for the Study of Negro Life and History is endeavoring, therefore, to bring about the world in which they live they have been misinformed both about themselves and about other elements in their environment. For that reason our schools have turned out mentally incapacitated misfits who instead of serving the race function principally as the agents of the oppressors in the segregation and exploitation of their people. They naturally see nothing in the race which it can do or anything which they can do for the race.

Recently was observed a striking demonstration of Negro education at one of the annual meetings of the Association for the Study of Negro Life and History. One of our Negro delegates, an instructor in history at a college, happened to take a seat by a white woman who made no objection whatever and remained in the seat throughout the session; but as soon as the young man seated himself one of the outstanding Negro principals of the local system left his seat to order the Negro visitor to get up at once, as if to say that he had committed a crime. This meddler had nothing to do with the meeting, but his education has been such a success that he all but instinctively insulted this visitor to maintain the ideals of segregation. I felt angry, and then I became sorry for this Negro educator and for those who have come under this direction.

We were told that this segregationist is not only a teacher himself but that he has one daughter teaching in a high school and another teaching in a college. What good did those

children get out of such home training? How can they profit by the instruction they had under their father in his school? What sort of high school and college graduates will his daughters turn out? Such products will doubtless be instrumental in convincing the whites that Negroes should have separate Y. M. C. A. establishments, separate playgrounds, and separate schools where such things have never been thought of, or they will be instrumental in assisting the exploiter of the race in unloading on Negroes costly abandoned churches, or in selling out thoughtless Negroes to the unprincipled bosses in control of the Negro vote.

The Association for the Study of Negro Life and History is endeavoring, therefore, to bring about the world in which they live they have been misinformed both about themselves and about other elements in their environment. For that reason our schools have turned out mentally incapacitated misfits who instead of serving the race function principally as the agents of the oppressors in the segregation and exploitation of their people. They naturally see nothing in the race which it can do or anything which they can do for the race.

NEGRO HISTORY WEEK IS INAUGURATED HERE

February 12, 1935

Negro History Week, observed annually to invite attention to the achievements of the negro, was inaugurated Sunday in Atlanta at a public meeting at the First Congregational church, Houston and Courtland streets.

Dr. W. E. B. DuBois, professor of sociology at Atlanta University, and former editor of the Crisis, was the principal speaker. Dr. Willis J. King, president of Gammon Theological Seminary, presided. Musical selections were provided by students of Clark University, Morris Brown College, Morehouse College, Spelman College and the high schools.

Effort to interest the negro school children in Atlanta in the purpose of the week was evidenced in the invitation to them to participate in an essay contest. Those entering the contest, it was explained, were permitted to select as the subjects of their papers, Booker T. Washington, Sojourner Truth, Phyllis Wheatley or Frederick Douglass, negroes, whose achievements have been recorded in history.

Committee in charge of observance of Negro History Week in Atlanta is composed of Clarence A. Bacote, chairman; James A. Slade, Virgil Hodges, R. E. Cureton and Rayford W. Logan.

January 31, 1935
NEGRO HISTORY WEEK

To Be Held February 10th To 16th

The negro schools of Rutherford county will observe the ninth annual negro history week this year with programs and pageants to which the public will be invited. This celebration will help to arouse a keener appreciation for the negro's contribution to civilization. Some of the phases of negro life to be taken up are: The Negro in Africa; The Negro in the Discovery and Exploration of America; Negro Labor in the United States; The Negro Inventor; The Negro Soldier; The Negro Poet; The Negro in Art; The Negro Spokesman; The Negro Press, The Negro in Business, The Negro in the Professions; The Negro Educator and The Negro in the Ministry.

Anderson, S. C., Independent Trib.
February 12, 1935

**NEGRO HISTORY WEEK
BE CELEBRATED SOON.**

Beginning February 10-17 the Negro schools of the county are celebrating National Negro history week that the youth may learn more about his race their achievements and possibilities.

The teachers' associations is sponsoring a program Friday night 7:30 p. m. Reed Street school the speaker will be Prof. B. F. Hubert, president Georgia State industrial college, Savannah, Ga., which is noted for the splendid service it has rendered under his administration in developing and inspiring country people to make the best of their opportunities where they are.

This is especially noticeable in the Hancock county community experiments.

The teachers are urged to be on time and bring as many of their patrons and white friends as possible especially the school officials.

Alice Webb Anderson,
County Worker.

Negro History Week Will Be Observed

Negro History Week will be observed with appropriate exercises at Decatur negro high school.

On Friday morning, Feb. 15, the class in negro history, under the instruction of Major Brown, will render a program dealing with the achievements and cultural advancement of the negro, and also stressing the opportunities and fields for more advancement.

At conclusion of the week of observance, the extension course in negro history, taught by Principal Hurston, will give a program in the school auditorium. The program will deal with the same general theme but will be more advanced and those taking the subject are teachers and adults.

NEGRO HISTORY WEEK IS INAUGURATED HERE

February 11-35

Negro History Week, observed annually to invite attention to the achievements of the negro, was inaugurated Sunday in Atlanta at a public meeting at the First Congregational church, Houston and Courtland streets.

Dr. W. E. B. DuBois, professor of sociology at Atlanta University, and former editor of the Crisis, was the principal speaker. Dr. Willis J. King, president of Gammon Theological Seminary, presided. Musical selections were provided by students of Clark University, Morris Brown College, Morehouse College, Spelman College and the high schools.

Effort to interest the negro school children in Atlanta in the purpose of the week was evidenced in the invitation to them to participate in an essay contest. Those entering the contest, it was explained, were permitted to select as the subjects of their papers, Booker T. Washington, Sojourner Truth, Phyllis Wheatley or Frederick Douglass, negroes, whose achievements have been recorded in history.

Committee in charge of observance of Negro History Week in Atlanta is composed of Clarence A. Bacote, chairman; James A. Slade, Virgil Hodges, R. E. Cureton and Rayford W. Logan.

Ashland, Ky., Independent
February 10, 1935

Study Of Negro History Begins

NEGRO HISTORY WEEK PROGRAMS PLANNED

Purpose Of Study Outlined By Community Center Divisions Are Group

1. The beginning of Negro History in Public Schools started a few years ago by Doctor Carter G. Woodson, the professor of History of Negro in America. This study has been carried on in most all the colored public schools of the south.

Purpose or aim of this study—

1. To create an interest in the research of Negro Life.

2. To acquaint Negro children of the advancement and achievement of the race.

3. To insure a greater love and appreciation of race pride.

4. To inform young people of the changes of line and culture of the race.

5. To note the modern progress of the race as compared with the past.

The sophomore class is planning a full week's program to observe each day of the week at their regular American History period a special topic on "Negro Life." This following program has been planned:

Monday, February 11: "Ashland Day." A short historical survey of the settlement progress and development of Negroes in Ashland and opened by Mr. Will H. Davis.

Tuesday: "Church Day." Development of the Negro church. Talk on the development of our churches—Rev. Wm. Pannell, Rev. Hunt, Rev. Sheley Lynem.

Wednesday will be given to a study of Negro poets, authors and musicians by the following students: Lottie Mae Wright, Chas. Walter Cunningham, Marie Lynem, Florence Taylor, Helen Swetnam.

Thursday: A study of scientists, artists and educators: Malachi Hutchingson, Wilhelmina France, Ella Corine Beckwith, Raybelle Waner, Jack Smith.

Friday: A study of Negro farmers, business men and politicians—Herbert Jackson, Leone Greene, Lee Jordan.

A report of each day's activities will be given to the paper.

Parents and friends are invited to be present. Time: 12:45 to 1:15.

Ray Belle Warner, President.
Lottie Mae Wright, Secretary.

Washington D.C. Star
Feb. 12-1935

NEGRO HISTORY WEEK PROGRAMS PLANNED

to Star Four-Day Celebrations Today.

In celebration of Negro history week, the Community Center department, supported by civic associations and Community Center Council advisory groups, will stage several programs in the next few days.

Community Center divisions 10 and 13 have announced celebrations beginning today and continuing through Friday. Miss Anna L. Goodwin is general secretary of these two divisions.

Burrville Center will stage the first celebration at 8 o'clock tonight, assisted by the Northeast Boundary Citizens' Association. Dr. Theodore Pinckney and Dr. Julia Brown will discuss the evolution of man.

Tomorrow at 8 p.m. another celebration is scheduled, to be held at the Francis Junior High School, at which time Rev. F. W. Alstork, pastor of the Union Wesley A. M. E. Zion Church, will speak. Rev. A. L. Young will deliver invocation and benediction.

Dr. William Thompkins, recorder of deeds for the District, will be principal speaker at another celebration tomorrow at 8 p.m. at the Garfield Community Center.

Thursday at 8 p.m. at the Dunbar High School, there will be a meeting under joint auspices of the East Central Civic Association and the Dunbar Community Center, with Miss Corinne Martin as mistress of ceremonies. The Friday night program will be held at the Birney Community Center, with Col. West Hamilton as guest speaker.

Rocky Mount, N. C., Telegram
February 11, 1935

NEGRO FORUM SPONSORS HISTORY WEEK IN CITY

Number of Meetings and Prominent Speakers Slated for Rocky Mount

The City Wide Forum, local Negro organization will sponsor Negro history week beginning here today, leading in the city announced today.

The observance opened this afternoon with a program over the local radio station at 5 o'clock. Public meetings were slated for tonight, Wednesday and Friday nights at the high school auditorium.

Negro history week is being observed throughout the nation in Negro communities, according to the lead-

ers, in an effort to acquaint the race with its own history. Prominent speakers have been secured to appear on the programs here this week.

The city's Negro schools also are cooperating with the movement, it was shown.

Columbus, Ga. Enquirer-Sun
February 13, 1935

Negro History Week Is Being Observed

This week is being observed by negroes throughout the country as Negro History Week. Dr. W. H. Spencer, Jr., stated in the connection: "The most important annual event in the confines of our celebrant negro institutions, is the setting aside of Negro History Week. That event, projected a few years ago in a small school community has grown to be almost a universal affair. Not only within the confines of the negro race is this event important, but in many educational circles students of history and research are interested in the achievements of negro contributors to the history of the American people."

"In every walk of human activity, the negro has made his contribution. His artists in every phase of life have won national and international recognition. In the field of science and invention the negro has made remarkable achievements. In the dark days before the advent of negro citizenship and schools for the training of the youth of the negro race, much fine talent went to waste, while possibly many a fine genius went down, unwept, unhonored, and unsung. For a long time, after the beginning of culture in the negro race, the negro was denied those avenues of dissemination of his ideas and the exercise of his genius. We have lived to know of better times. Big publishing houses have opened to the negro's fine book manuscripts, the stages of the theatre have been set for the negro's productions and the broad pages of human progress have been opened to his prowess of science and industry. The negro comes into the heritage of more tolerable times. He approaches an era more inclined to hear what he has to say and nothing could be more appropriate than the setting aside of an event every year known as Negro History Week."

"This event is not a worshipping at the dead shrine of a glorious past, nor the giving of vent to a false and empty pride, but it is an inquiry into the achievement and progress along all lines of racial group. Every year, much has been uncovered and the event has made a wonderful contribution to negro arts and sciences. It is hoped that every negro school will assign itself to many of its local problems. It is highly possible that these commemorations will take their places among the world's most epochal events and make the most of it."

LEADERS TELL
ACHIEVEMENTS

OF NEGRO RACE Annual History Week Exercises Held At St. Paul Church

The Negro History Committee of the Norfolk Emancipation Association held its annual Sunday afternoon program at St. Paul C. M. E. Church, February 17.

The program was made up of various speakers from the professions and business in which the race has made notable progress who very ably told of the advancement made in their particular fields; and except that in its zealously to include a speaker from every field of achievement, which speeches when added to the usual musical numbers, the collection, etc., made the program so lengthy that when the principal speaker was finally called upon, a goodly number of the audience had left the church on their own initiative, the program committee did a very commendable work.

Race Pride Needed
The principal address was made by the Hon. J. B. Eaton, of Berkeley, who after commenting on the various addresses which had preceded his, pleaded with his audience for greater support of and pride in racial achievements and endeavors. He cited numerous events from the ancient history of Ethiopia and Egypt to prove to the race that it has just grounds for pride in its racial background.

Negro in Professions
Dr. G. Hamilton Francis, representing the medical profession, made a brief, but very brilliant talk, in which he told of the ancient people of the Virgin Islands and the more recent healers of Civil War Days, who were the forerunners of the Negro in medicine. In passing, he mentioned the simple, but sometimes very effective, medical arts practiced by mothers to soothe the ills of their children. Dr. Francis also told of the beginning of the American Medical Association, saying that one of its four founders was a Negro and he cited in brief the beginning of the National Negro Medical Association and some of its achievements.

G. W. C. Brown, speaking from the standpoint of insurance, told of the wealth of the race in terms of insurance and gave some interesting statistics on the progress that the race has made in the way of acquiring assets via insurance.

The Achievement of Negro Women was very ably and very interestingly discussed by Mrs. M. H. Javin, who gave illustrations of some of the very notable work that Negro women have done from the days of slavery up to modern times.

She told of the several fields into which they have branched out and made progress despite the numerous obstacles that stood in their way.

Dr. S. F. Coppage made an interesting talk on the Achievement of the race in the field of Dentistry. He, too, mentioned the forerunners of his profession and their methods, finally ending with modern day achievements and practices of the Negro dentist.

Speaking for the profession of law, Attorney W. L. Davis told of the difficulties that confront the Negro lawyer, both at the hands of prejudiced courts and dubious clients. He mentioned some of the older men in the profession, who, he said had paved the way for the present and more notable attainments in the realm of law. Other numbers on the program included scripture reading by Rev. J. A. Hunter, pastor of the church; the collection, etc., made the in which the exercise was held; prayer by chaplain, C. Garner, solos by Mrs. Elenora G. Hamlin and Mrs. R. Elnora Skinner, a musical poem by Mrs. Amelia Fentress, and selections by the Golden Crown Quartet of Berkley.

J. B. Williams, Sr., was chairman of the program committee and master of ceremonies and James E. Smith was general chairman.

CINCINNATI, O
TIMES STAR

FEB 11 1935

This Is Negro History Week

American Negroes can look back over a past of unexampled vicissitude. They have had more than two generations of freedom. They have come up out of more than two centuries of slavery. Their blood lines trace to another climate and another continent. They have had periods of subjection and denied opportunity, but the only chapter of unrelieved blackness is fortunately of the briefest; it is pain, even now, to recall the crowded slave ships, their inhuman errand, and the barbarities that were routine upon them. Otherwise, a resilient race has adapted itself to circumstances and gained something from them, even from slavery, protective and paternal as the wage system was not, cruel chiefly when a master's death or debts brought dark-skinned households to the auction block.

At the other end of the maritime slave routes is Africa the mysterious, home of a mysterious folk. There is a gap in authentic history, but we know that most American Negroes came from the valley of the Niger and the fertile Soudanese region which borders its right bank. Here there were considerable Negro kingdoms. Djenne, capital of one of them, gave to England the name of the guinea, gold coin of highest consequence. Timbuktu, capital of another, is a glamorous name in the story of empire and commerce. Their peoples had contacts with the Moors and Arabs. From the evidence of philology and archaeology one infers their participation in early adventures of which history has no record. Wiener, for example, believes that yams, manioc, peanuts and tobacco came from Negro Africa to America rather than the other way around.

The black man's way has been a winding and dipping and at length a climbing path across the tract of time. The slogan of the week, "Historically we have done well; historically we must do better," has a marching note.

NATIONAL ASSOCIATION TO OFFER FREE NEGRO HISTORY LITERATURE FOR STUDY WEEK SET FOR FEBRUARY 9

Pamphlet Has Rare Material, Bringing to Light Buried Facts on Race's Achievements

Washington, D. C. (Special)—one Negro out of every ten thousand actually oppose the movement. Only Carter G. Woodson, director of the Association for the Study of Negro Life and History, announces that the literature for the celebration of Negro History Week beginning February 9, 1936, is now being distributed. Every teacher, worker, minister, or head of an institution is entitled to one copy free of charge. Persons requiring additional copies must pay ten cents each for them. Address C. G. Woodson, 1538 Ninth Street, N. W., Washington, D. C.

The Negro History Week Pamphlet for 1936 contains several new features. In the first place it is illustrated by cuts of schools, groups, and circles which have caught the spirit of the movement, and these illustrations are drawn from both Africa and America. The group of Abyssinian students and that of the neglected natives of Rhodesia tell their own story. Considerable space is given to the thought of Africa in its relation to the other parts of the world. Americans should know that continent better. The first part of the Negro History Week Pamphlet is devoted to the status of the study of the Negro as observed by Carter G. Woodson during the years which he has devoted to this important task to save and publish the records of the Negro that the race may not become a negligible factor in the thought of the world. This writer endeavors to show how many Negroes are interested in their background, how many are indifferent, and how many

sense of taking note of the Negro along with other elements contributing to the progress of mankind. In the appeal of this historian there is not only a call to service for the truth but a useful outline and exposition of the necessary changes in points of view and methods of teaching history. In other words, the duty of the hour, the real purpose of the Negro History Week celebration, is courageously set forth as a challenge to those who profess to be promoters of the truth.

Dr. Wesley emphasizes four ways in which history should be reconstructed. In the first place, Africa should be given its proper place in history. Ancient African nations reached just as high a level as the Huns, Goths, Vandals, Jutes, Angles, Saxons, and Franks before they came into contact with Rome; and, in spite of the lack of such contact, the blighting effects of Christian slave trade, and imported vices, these Africans have tended to rise to high levels. Their achievements in government, commerce, art, and invention should be made known to convince an unwilling public of the potentialities of the Negro and to stimulate him to greater endeavor.

Dr. Wesley points out also that history should be reconstructed so as to view the Negroes other than as jokes or minstrels. The Uncle Tom portraiture and the clown type dominated by fear and superstition must be set aside as unrepresentative of the Negro. The Negro prior to the enslavement of some of the race in America had made his place in history; and since then, both in bondage and freedom, he has shown the inclination to follow the best trends in American life. To portray the Negro solely on the lower levels is a subtle propaganda which vitiates the productions of writers who are known as the historians or social scientists in America and Europe. The real truth must have a hearing.

Dr. Wesley would so revolutionize

The Association for the Study of Negro Life and History takes the position that history should not be presented as the recital of only the pleasant and desirable of the past. Failures as well as successes must be carefully noted. False prophets as well as servants of the truth must be designated. To proceed otherwise would mean to misinform and consequently misguide people who if properly taught may avoid the pitfalls which lie before the unenlightened. The remaining part of the Negro History Week Pamphlet is devoted to Dr. Charles H. Wesley's plea for the reconstruction of history in the

history that the Negro may be considered winners as well as the recipients of liberty. Throughout the enslavement of the race in this country the Negro considered liberty an ideal in the struggle for which he would sacrifice everything which he held dear. Without knowledge of the back country the early slaves undertook to escape to the Indians across the frontier and later toward those states which finally became free. When in the development of this country this avenue of escape was closed, the slaves resorted to insurrection; and when this method proved ineffectual they made the greatest personal sacrifice of toiling in drudgery on holidays and during the night after having served their oppressors during the day—doing this in order to earn sufficient funds to purchase themselves and their families. This same love of liberty is shown in the participation of the Negro in all of the wars in which this country has been involved, and especially the Civil War when the Negro became a large contributor to his own emancipation.

Dr. Wesley believes that the teaching of history should be so changed therefore, as to consider the Negroes Americans rather than as slaves or a segregated, alien population. Inasmuch as the Negro came to this country with the early Spanish explorers about a century before the English settled these parts, the Negro takes his rightful place in history as the first American among Americans. Since those early days the Negro has met every test of citizenship in making his very large contribution not only to the defense but to the development of these United States. A European who has not been in this country a generation becomes a "typical American," and the Negro who participated in the making of the country is eternally an outcast. It is a distortion of history, then, to refer to the Negroes of this country as if they were an alien element unknown to American ideals, and unconcerned with its destiny.

C. G. Woodson.